OUR PROVINCE

1939

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PERSONNEL AND WORKS

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PROVINCE OF THE UNITED STATES

(1873)

PERSONNEL AND WORKS

JANUARY, 1939

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ADMINISTRATION

FATHER CHRISTOPHER J. PLUNKETT, PROVINCIAL

FATHER J. JOSEPH CALLAHAN

ASSISTANTS

FATHERS: JOSEPH H. CRONENBERGER, HENRY J. GOEBEL,

FREDERICK T. HOEGER, JOHN M. LUNDERGAN,

EDWARD J. RECKTENWALD, PROCURATOR, COUNCILLORS.

NEW YORK

ADDRESS: 65 West 138th Street,

New York, N. Y., U. S. A.

CABLE ADDRESS: Ethereal, New York.

FATHERS: CHRISTOPHER J. PLUNKETT, *provincial.*

GEORGE J. COLLINS, *secretary.*

Our Province: Official monthly publication of the province.

1. FERNDALE (St. Mary, 1904)

(*Diocese of Hartford, Connecticut*)
Address: Ferndale, Norwalk, Conn., U. S. A.
CABLE ADDRESS: "SPIRITUS, NORWALK, CONN."

FATHERS:

Joseph A. Kirkbride, *superior,*
(January 22, 1934)
A. Joseph Szwarcrok, (retired),
Edward J. Recktenwald, *provincial procurator,*
Alphonsus D. Gavin.

Scholasticate:

FATHERS:

Francis H. McGlynn, *provincial prefect of studies, director of scholastics, councillor,*
Stephen J. Bryan, *assistant,*
Walter van de Putte, *assistant,*
Francis G. Knight,
John A. Strmiska,
Edward M. Smith, *subdirector, professors,*
Joseph L. Duffy, *bursar, councillor, director of brothers,*
Francis P. Smith, *graduate school of philosophy, Fordham University, New York, N. Y.*

BROTHERS:

Titus Hartmann, *tailor, sacristan,*
*Vincent Pietrucik, *farmer,*
Eugene Gontram, *first auxiliary, gardener,*
David Schindlery, *farmer,*
Matthew Molloy, *second auxiliary, farmer,*
Stephen Bores, *laundry,*
Michael Yaksic, *cowman, barn,*
Regis Smith, *refectorian,*
Richard Stanislaus Piotrowski, *laundry,*
Francis Mary Long, *regulator, carpenter, general mechanic,*
Thaddeus Trangese, *porter, infirmarian.*

* Died Dec. 23, 1938.

Fathers: 12; Scholastics: 83, (Ferndale, 71; Cornwells Heights, 2; Duquesne University, 1; Rome, 2; Fribourg, 5; Louvain, 2.); Brothers: 11.

Chaplaincy:

Academy of the Sacred Heart,
Noroton-on-the-Sound,
Noroton, Conn.
Chaplain: Father van de Putte.

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2. RIDGEFIELD (Holy Ghost, 1922)

Address: Ridgefield, Conn., U. S. A.

Novitiate of Clerics:

FATHERS:

John M. Lundergan, *Master of novices,*
(Nov. 27, 1928)
Valentine J. Fandrey, *submaster, bursar, prof.,*
Joseph B. Kelly.

Brothers' Novitiate:

Father John M. Lundergan, *master of novices.*

BROTHERS:

Novatus Ebbers, *auxiliary, tailor,*
Cantius Szurszewski, *master of manual labor.*

Fathers: 3; Brothers: 2; Clerical novices: 17; novice Brothers: 3; postulant Brothers: 4.

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3. CORNWELLS HEIGHTS (Holy Ghost, 1897)

(*Archdiocese of Philadelphia, Pennsylvania*)
Address: Holy Ghost Apostolic College,
Cornwells Heights, Pa., U. S. A.

FATHERS:

James A. Riley, *superior,*
(January 6, 1932)

Junior Scholasticate:

FATHERS:

William J. Holt, *director, councillor,*
John J. Fitzpatrick, *assistant,*
John F. Dodwell, *bursar, assistant,*
Aloysius J. Roth, *councillor,*
Peter A. Lipinski,
John P. Stanton,
James T. Kilbride,
Leo J. Kettl,
Joseph R. Kletzel, *subdirector, professors,*

SCHOLASTICS:

Messrs. Daniel P. Dougherty,
Hilary J. Kline, *professors.*

Archconfraternity of the Holy Ghost:

(headquarters for the United States)
Father Patrick J. Brennan, *director.*

Holy Ghost Students' Auxiliary:

Father Brennan, *director.*

BROTHERS:

Gottfried Huber, *auxiliary, refectorian,*
Gangolph Wagner, *cook,*
Columba Leddy, *refectorian,*
Hyacinth Rosmarynowski, *mechanic,*
Thomas Doyle, *assistant cook.*

Chaplaincies:

(1) St. Francis' Industrial School,
Eddington, Pa.
Chaplain: Father Leo J. Kettl.
(2) San Jose,
Torresdale, Phila., Pa.
Chaplain: Father Peter A. Lipinski.

Fathers: 11; Scholastics: 2; Brothers: 5; Apostolics: 90.

4. ALEXANDRIA (St. James, 1912)

(*Diocese of Alexandria, Louisiana*)
Address: 714 Winn Street, Box 666,
Alexandria, La., U. S. A.

FATHERS:

Joseph H. Cronenberger, *director, bursar,*
James J. Campbell,
Francis J. Vorndran.

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5. ARECIBO (San Felipe, 1930)

(*Diocese of San Juan, Puerto Rico*)
Address: Box 577, Arecibo, Puerto Rico.

FATHERS:

Regis C. Guthrie, *superior,*
(September 23, 1937)
Joseph T. Quinlan, *bursar, assistant,*
Joseph D. Boyd, *assistant,*
Francis P. Trotter, *councillor,*
Edward J. Kingston, *councillor,*
Kenneth Milford.

Missions with Chapels:

1. Dominguito, Sacred Heart,
2. Esperanza, Our Lady of Hope, (1929),
3. Factor, Our Lady of Mt. Carmel,
4. Hato Abajo, The Little Flower, (1935),
5. Hato Viejo, St. Cecilia, (1936),
6. Miraflores, Immaculate Conception, (1935),
7. Sabana Hoyos, St. Isidore.

Other Missions Attended:

1. Arenalejos,
2. Arrozol,
3. Cambalache,
4. Carreras,
5. Domingo Ruiz,
6. Garrochales,
7. Hato Arriba,
8. Islote,
9. Rio Arriba,
10. Santana,
11. Tanama.

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6. BAY CITY (St. Joseph, 1888)

(*Diocese of Saginaw, Michigan*)
Address: 1005 Third Street,
Bay City, Mich., U. S. A.

FATHERS:

Francis H. Gres, (*retired*),
Vincent G. Kmiecinski, *director, bursar,*
James B. Parent,
Arthur Demers.

7. CARENCRO (Our Lady of the Assumption, 1927)

(*Diocese of Lafayette, Louisiana*)
Address: Carencro, La., U. S. A.

FATHERS:

Francis J. Smith, *director, bursar,*
Joseph A. McGoldrick.

Mission:

Prairie Basse, (St. Teresa)

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8. CHARLESTON (St. Peter Claver, 1917)

(*Diocese of Charleston, South Carolina*)
Address: 34 Wentworth Street,
Charleston, S. C., U. S. A.
FATHERS:
Ward Francis Cleary, *director,*
Francis X. Walsh,
William O'Neill, *bursar.*

Mission:

Immaculate Conception,
Shepherd Street,
Charleston, S. C., U. S. A.

---

9. CHIPPEWA FALLS (Notre Dame, 1891)

(*Diocese of La Crosse, Wisconsin*)
Address: 117 Allen Street,
Chippewa Falls., U. S. A.

FATHERS:

James J. McGurk, *director, bursar,*
Joseph B. Donahue,
Anthony D. Ray.

Mission Band:

James A. Hyland.

---

10. CHIPPEWA FALLS (Holy Ghost, 1901)

(*Diocese of La Crosse, Wisconsin*)
Address: 412 Main Street,
Chippewa Falls, Wis., U. S. A.

FATHERS:

Michael J. Sonnefeld, *director, bursar,*
Augustine Assmann.

Missions:

Elk Mound,
Springfield,
Prairie,
Wilson.

---

11. CONWAY (St. Joseph, 1817)

(*Diocese of Little Rock, Arkansas*)
Address: 1115 College Avenue, Box 56,
Conway, Ark., U. S. A.

FATHER Anthony F. Lachowsky, *director, bursar.*

12. DAYTON (St. John the Baptist, 1928)

(*Archdiocese of Cincinnati, Ohio*)
Address: 119 Krug Street,
Dayton, Ohio, U. S. A.
FATHERS:
Henry J. Thessing, *director,*
Mellitus T. Strittmatter, *bursar.*

---

13. DETROIT (St. Joachim, 1885)

(*Archdiocese of Detroit, Michigan*)
Address: 751 Dubois Street,
Detroit, Mich., U. S. A.
FATHERS:
Edward Beriault, *director,*
Henry J. Montambeau, *bursar.*

---

14. (St. Mary, 1893)

(*Archdiocese of Detroit, Michigan*)
Address: 646 Monroe Avenue
Detroit, Mich., U. S. A.
FATHERS:
Frederick T. Hoeger, *director,*
Joseph Wuest,
Richard H. Ackerman, *bursar,*
Herman F. Flynn,
Francis X. Schillo.

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15. DETROIT (Sacred Heart, 1938)

(*Archdiocese of Detroit, Michigan*)
Address: 1000 Eliot Street,
Detroit, Mich., U. S. A.
FATHERS:
Henry P. Thiefels, *director, bursar,*
Eugene J. Caron.

Mission:

St. Peter Claver (1917),
Address: 450 Eliot Street,
Detroit, Mich., U. S. A.

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16. DETROIT (St. Benedict the Moor, 1932)

(*Archdiocese of Detroit, Michigan*)
Address: 5789 Beechwood Avenue,
Detroit, Mich., U. S. A.
FATHER Timothy A. Murphy, *director, bursar.*

---

17. EMSWORTH (Sacred Heart, 1895)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 162 Beaver Avenue,
Emsworth, Pa., U. S. A.
FATHERS:
Sebastian J. Schiffgens, *director, bursar,*
Bernard J. Appel.

Mission:

Glenfield. (St. Mary)

---

18. EMSWORTH (Holy Family Institute, 1917)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 257 Beaver Avenue,
Emsworth, Pa., U. S. A.
FATHER:
Francis S. Szumierski, *Chaplain.*

---

19. FORT SMITH (St. John the Baptist, 1917)

(*Diocese of Little Rock, Arkansas*)
Address: 1832 North Eighth Street,
Forth Smith Ark., U. S. A.
FATHER William P. Murray, *director, bursar.*

---

20. HELENA (St. Cyprian, 1926)

(*Diocese of Little Rock, Arkansas*)
Address: 1120 North Holly Street, Box 108,
Helena, Ark., U. S. A.
FATHER Joseph J. Lynders, *director, bursar.*

---

21. ISLE BREVELLE (St. Augustine, 1913)

(*Diocese of Alexandria, Louisiana*)
Address: Natchez, P. O.,
Isle Brevelle, La., U. S. A.
FATHERS:
Joseph A. Baumgartner, *director, bursar.*
Joseph E. Landy,
Herbert J. Frederick.

Missions:

Old River. (St. Ann)
Bayou Derbonne. (Sacred Hearts of Jesus and Mary)
Bermuda. (St. Charles Borromeo)
Spring Hill.

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22. LAFAYETTE (St. Paul, 1914)

(*Diocese of Lafayette, Louisiana*)
Address: Washington Street, Box 458,
Lafayette, La., U. S. A.
FATHERS:
John C. McGlade, *director,*
William J. Keown, *bursar.*

---

23. LAKE CHARLES (Sacred Heart, 1919)

(*Diocese of Lafayette, Louisiana*)
Address: 1022 Mill Street, Box 457,
Lake Charles, La., U. S. A.

FATHERS:
Charles B. Hannigan, *director,*
Edward F. Dooley, *bursar.*

---

24. LITTLE COMPTON (St. Catherine, 1929)

(*Diocese of Providence, Rhode Island*)
Address: Willow Avenue,
Little Compton, R. I., U. S. A.

FATHERS:
John J. Todorowski, *director, bursar,*
Daniel J. Killeen.

Missions:

Four Corners. (St. Madeline Sophie)
Sakonnet Point. (St. Theresa)

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25. MARKSVILLE (Holy Ghost, 1919)

(*Diocese of Alexandria, Louisiana*)
Address: Box 308,
Marksville, La., U. S. A.

FATHERS:
Thomas A. Wrenn, *director, bursar,*
Edward F. Wilson.

Missions:

Mansura. (Our Lady of Prompt Succor)
Hickory Hill. (St. Katherine)

---

26. MILLVALE (St. Anthony, 1886)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 608 Farragut Street,
Millvale, Pa., U. S. A.

FATHERS:
Louis S. Spannagel, *director,*
Charles A. Kapp,
Jerome E. Stegman,
Alphonse Favre, *bursar.*

---

27. MILLVALE (St. Ann, 1897)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 400 Lincoln Avenue,
Millvale, Pa., U. S. A.

FATHER Eugene N. McGuigan, *director, bursar.*

---

28. MORRILTON (Sacred Heart, 1879)

(*Diocese of Little Rock, Arkansas*)
Address: 504 North Railroad Avenue,
Morrilton, Ark., U. S. A.

FATHER Charles Wolffer, *director, bursar.*

---

29. MOUNT CARMEL (Our Lady of Consolation, 1903)

(*Diocese of Harrisburg, Pennsylvania*)
Address: 316 West Avenue,
Mt. Carmel, Pa., U. S. A.

FATHERS:
Joseph A. Pobleschek, *director,*
John P. Janczukiewicz, *bursar.*

---

30. MOUNT CARMEL (St. Joseph, 1906)

(*Diocese of Harrisburg, Pennsylvania*)
Address: 239 South Hickory Street,
Mt. Carmel, Pa., U. S. A.

FATHERS:
Martin S. Luczkiewicz, *director, bursar,*
Andrew M. Bednarczyk.

---

31. NATCHITOCHES (St. Anthony, 1935)

(*Diocese of Alexandria, Louisiana*)
Address: 5th and Pavie Streets,
Natchitoches, La., U. S. A.

FATHERS:
Ivan V. Huber, *director, bursar,*
William J. Mullen.

Missions:

Spanish Lake. (St. Ann)
Powhattan. (St. Francis)

---

32. NEW IBERIA (St. Edward, 1918)

(*Diocese of Lafayette, Louisiana*)
Address: 721 Providence Street, Box 515,
New Iberia, La., U. S. A.

FATHERS:
Joseph P. Lonergan, *director,*
William L. Lavin, *bursar.*

Mission:

Abbeville. (Our Lady of Lourdes)

---

33. NEW ORLEANS (Holy Ghost, 1915)

(*Archdiocese of New Orleans, Louisiana*)
Address: 2015 Louisiana Avenue,
New Orleans, La., U. S. A.

FATHERS:
Kerry O'C. Keane, *director, bursar,*
Anthony J. Walsh,
Stephen A. Zamborsky.

---

34. NEW ORLEANS (St. Monica, 1924)

(*Archdiocese of New Orleans, Louisiana*)
Address: 2335 South Galvez Street,
New Orleans, La., U. S. A.

FATHERS:
Michael J. Dwyer, *director, bursar,*
Robert Brooks.

35. NEW YORK (St. Mark, 1912)

(*Archdiocese of New York, New York*)
Address: 65 West 138th Street,
New York, N. Y., U. S. A.

FATHERS:
Michael F. Mulvoy, *director,*
Patrick J. McCarthy,
James A. Murnaghan, *bursar.*

Chaplaincy:

Harlem Hospital.

---

36. NORTH TIVERTON (Holy Ghost, 1924)

(*Diocese of Providence, Rhode Island*)
Address: 117 Hooper Street,
North Tiverton, R. I., U. S. A.

FATHERS:
Joseph J. Boehr, *director, bursar,*
Thomas R. Jones.

---

37. OKLAHOMA CITY (St. Peter Claver, 1926)

(*Diocese of Oklahoma City and Tulsa, Oklahoma*)
Address: 406 North Laird Street,
Oklahoma City, Okla., U. S. A.

FATHER John T. O'Brien, *director, bursar.*

Mission:

Luther. (St. Peter Claver)

---

38. OKMULGEE (Uganda Martyrs, 1925)

(*Diocese of Oklahoma City and Tulsa, Oklahoma*)
Address: 806 East Third Street,
Okmulgee, Okla., U. S. A.

FATHER William C. Strahan, *director, bursar.*

Missions:

Grayson. (Sacred Heart)
Okemah. (St. Theresa of the Child Jesus)
Beggs.

---

39. OPELOUSAS (Holy Ghost, 1920)

(*Diocese of Lafayette, Louisiana*)
Address: 760 North Union Street, Box 788,
Opelousas, La., U. S. A.

FATHERS:
William J. Long, *director,*
Andrew J. Sheridan,
Thomas F. Rodgers, *bursar,*
Richard Wersing.

Missions:

Plaisance (new chapel, 1938),
without chapels
Plaisance, Frilot Cove,
Prairie Laurent,
Plaquemine Point.

40. PHILADELPHIA (St. Peter Claver, 1889)

(*Archdiocese of Philadelphia, Pennsylvania*)
Address: 502 South 12th Street,
Philadelphia, Pa., U. S. A.

FATHERS:
Clement A. Roach, *director,*
Francis J. Nolan,
Francis J. Cooney, *bursar.*

Holy Ghost Mission League:

Mission Procurator: Edward J. Knaebel.

Mission Band:

Michael J. Brannigan,
T. Joseph Wrenn.

---

41. PHILADELPHIA (St. Joseph, 1890)

(*Archdiocese of Philadelphia, Pennsylvania*)
Address: 16th and Allegheny Avenue,
Philadelphia, Pa., U. S. A.

FATHERS:
Thomas J. Park, *director,*
James J. Sheridan, *bursar.*

Mission Band:

Francis X. Williams, *director, bursar.*

---

42. PHILADELPHIA (Our Lady of the Blessed Sacrament, 1909)

(*Archdiocese of Philadelphia, Pennsylvania*)
Address: 714 North Broad Street,
Philadelphia, Pa., U. S. A.

FATHERS:
James J. Clarke (ill),
William F. Duffy, *director,*
James J. Bradley, *bursar,*
John M. Haines.

Mission Band:

Thomas J. McCarty,
James F. McCaffrey.

---

43. PITTSBURGH (Holy Ghost, 1878)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: Duquesne University,
801 Bluff Street,
Pittsburgh (19), Pa., U. S. A.

FATHERS:
J. Joseph Callahan, *president, superior,* (Oct. 1, 1930),
Henry J. Goebel, *treasurer, assistant,*
Francis A. Danner, retired,
James F. Carroll, *vice-president, assistant,*
James J. Maguire,
William E. O'Donnell,
Edward A. Malloy,
Anthony F. Lechner, *bursar, councillor,*

Raymond V. Kirk, *councillor,*
John J. Sullivan,
Edward J. Quinn,
John J. Manning, (University of Rome, 1938 39),
Louis J. Dietrich,
John Baney,
George Harcar, *professors.*

SCHOLASTIC: Mr. Robert McGrath, *professor.*

BROTHERS:

Ammon Peitz, *auxiliary, laundry,*
Artheme Valleix, *general custodian,*
Daniel Tuerkes, *sacristan,*
Gaudentius Duffner, *retired,*
William Rudzki, *laundry,*
Marie Gerard Keating, *cook.*

Fathers: 15; Scholastics: 1; Brothers: 6.

FACULTY:

Fathers, 14,
Scholastic, 1,
Secular priests, 2,
Lay professors, 159,
Critic Teacher (5th Avenue High School), 1,
Librarians, 2.

STUDENTS: 2,998,

High School, 123,
College, 360,
University: Law School, 83,
Day Division, 1,212,
Evening Division, 1,220.

MAGAZINE: Duquesne Monthly.

NEWSPAPER: Duquesne Duke (weekly).

---

44. PITTSBURGH (St. Stanislaus, 1886)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 57 Twenty-first Street,
Pittsburgh, Pa., U. S. A.

FATHER Joseph J. Skibinski, *director, bursar.*

---

45. PITTSBURGH (Immaculate Heart, 1897)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 3058 Brereton Avenue,
Pittsburgh, Pa., U. S. A.

FATHERS:

Joseph J. Sonnefeld, *director, bursar,*
Peter Maciejewski,
Stephen J. Zarko.

---

46. PITTSBURGH (St. Benedict, 1918)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 15 Overhill Street,
Pittsburgh, Pa., U. S. A.

FATHER Edward C. White, *director, bursar.*

47. PITTSBURGH (Holy Childhood Association, 1892)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 949 North Lincoln Avenue, Northside,
Pittsburgh, Pa., U. S. A.
CABLE ADDRESS: Childhood, Pittsburgh, Pa.

FATHERS:

Joseph A. Rossenbach, *director,*
Eugene Phelan,
Eugene L. Fisher, *secretary.*

---

48. PORTSMOUTH (St. Anthony, 1908)

(*Diocese of Providence, Rhode Island*)
Address: Portsmouth, R. I., U. S. A.

FATHERS:

Bartholomew J. Buckley, *director,*
Joseph T. Keown, *bursar.*

Mission:

Island Park (Stella Maris).

---

49. SHARPSBURG (St. Mary, 1874)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 210 Penn Street,
Sharpsburg, Pa., U. S. A.

FATHERS:

Joseph P. Danner, *director,*
Julius F. Zehler,
Charles J. Diehl, *bursar.*

---

50. SHREVEPORT (Our Lady of the Blessed Sacrament, 1922)

(*Diocese of Alexandria, Louisiana*)
Address: 1558 Buena Vista Street,
Shreveport, La., U. S. A.

FATHER Joseph J. Cassidy, *director, bursar.*

---

51. TARENTUM (Sacred Heart, 1888)

(*Diocese of Pittsburgh, Pennsylvania*)
Address: 344 West Ninth Avenue,
Tarentum, Pa., U. S. A.

FATHERS:

Albert B. Mehler, *director, bursar,*
Joseph T. Hanichek.

---

52. TIVERTON (St. Christopher, 1926)

(*Diocese of Providence, Rhode Island*)
Address: Tiverton, R. I., U. S. A.

FATHER John J. O'Reilly, *director, bursar,*

---

53. TULSA (St. Monica, 1929)

(*Diocese of Oklahoma City and Tulsa, Oklahoma*)
Address: 403 East Haskell Street,
Tulsa, Okla., U. S. A.

FATHER Daniel P. Bradley, *director, bursar.*

54. TUSCALOOSA (St. John, 1929)

(*Diocese of Mobile, Alabama*)

Address: 2511 Eighth Street, Box 82,
Tuscaloosa, Ala., U. S. A.

FATHERS:

Anthony J. Hackett, *director, bursar,*
Kenneth Dolan.

University of Alabama: St. Francis Chapel.

Mission:

Reform.

STATIONS:

State Institution for the Insane,
Boligee,
Brookwood,
Buhl,
Cottondale,
Eutaw,
Gainsville,
Holt,
Livingstone,
McClure,
Tidewater.

---

55. TUSCALOOSA (St. Mary Magdalen, 1929)

(*Diocese of Mobile, Alabama*)

Address: 1112 Fourteenth Avenue,
Tuscaloosa, Ala., U. S. A.

FATHER Joseph B. Hackett, *director.*

FATHER Charles P. Connors.

Address: International Scholasticate,
Via Torre Argentina, 2,
Rome (117), Italy.

JANUARY, 1939

SUMMARY

HOUSES	55
FATHERS IN THE U. S.	170
FATHERS IN AFRICA	32
SCHOLASTICS	83
BROTHERS	23
NOVICE CLERICS	17
NOVICE BROTHERS	3
POSTULANT BROTHERS	4
JUNIOR SCHOLASTICS	90

PERSONNEL

PROVINCE OF THE UNITED STATES

(1873)

SUMMARY

JANUARY, 1939

FATHERS IN THE UNITED STATES	170
FATHERS IN AFRICA	32
SCHOLASTICS	83
BROTHERS	23

FATHERS

Name	Diocese	Birth and Consecration	Province
Ackerman, Richard	Pittsburgh	03-27	United States
Aikens, John	Philadelphia	98-26	*United States
Appel, Bernard	Pittsburgh	05-30	United States
Assmann, Augustine	Paderborn	93-25	United States
Baney, John	Philadelphia	10 38	United States
Baumgartner, Joseph	Coire	77-08	United States
Bednarczyk, Andrew	Harrisburg	98-23	United States
Beriault, Edward	Montreal	95-24	Canada
Boehr, Joseph	Strasbourg	70-95	France
Boyd, Joseph	Down and Connor	99-30	United States
Bradley, Daniel	Philadelphia	97-24	United States
Bradley, James	Philadelphia	06-33	United States
Brannigan, Michael	Clogher	95-21	United States
Brennan, Patrick	Achonry	98-26	United States
Brooks, Robert	Philadelphia	09-38	United States
Bryan, Stephen	Ross	79-09	Ireland
Buckley, Bartholomew	Charleston	98-32	United States
Callahan, Joseph	Grand Rapids	78-04	United States
Campbell, James	Philadelphia	02-29	United States
Caron, Eugene	Chicago	79-26	United States
Carroll, James	Limerick	87-15	United States
Cassidy, Joseph	Philadelphia	04-29	United States
Clarke, James	Dublin	93-18	United States
Cleary, Ward Francis	Green Bay	94-29	United States
Collins, George	Philadelphia	97-23	United States
Connors, Charles	Pittsburgh	12-38	*United States
Cooney, Francis	Philadelphia	00-28	United States
Cronenberger, Joseph	Strasbourg	77-01	France
Danner, Francis	Pittsburgh	68-98	United States
Danner, Joseph	Pittsburgh	73-03	United States
Demers, Arthur	Fall River	06-31	Canada
Diamond, Charles	Philadelphia	00-33	United States
Diehl, Charles	Philadelphia	05-31	United States
Dietrich, Louis	La Crosse	06-33	United States
Dodwell, John	Philadelphia	90-16	United States
Dolan, Kenneth	Hartford	10-38	United States
Donahue, Joseph	Boston	01-28	United States
Dooley, Edward	Hartford	10-37	United States
Duffy, William	Philadelphia	02-28	United States
Duffy, Joseph	Philadelphia	06-34	United States
Dwyer, Michael	Philadelphia	04-31	United States
Fandrey, Valentine	Pittsburgh	83-10	United States
Favre, Alphonse	Little Rock	01 29	United States
Federici, Salvatore	Hartford	10-38	**United States
Fisher, Eugene	Pittsburgh	94-18	United States
Fitzpatrick, John	Tuam	84-14	United States
Flynn, Herman	Valleyfield	98-30	United States
Gavin, Alphonse	Limerick	72-00	United States
Goebel, Henry	Detroit	72-00	United States
Gres, Francis	Rodez	53-78	France
Guthrie, Regis	Pittsburgh	01-30	United States
Hackett, Anthony	Kildare	88-17	Ireland

*Rome **Fribourg
*hors communaute

Hackett, Joseph	Philadelphia	05-35	United States
Haines, John	Trenton	03 34	United States
Hanichek, Joseph	Hartford	09-35	United States
Hannigan, Charles	Philadelphia	86 14	United States
Harcar, George	Trenton	11-38	United States
Heelan, John	Cashel	79-10	Ireland
Hoeger, Frederick	Philadelphia	88 14	United States
Holt, William	Philadelphia	04 31	United States
Huber, Ivan	Pittsburgh	06 31	United States
Hyland, James	Ossory	86-16	Ireland
Janczukiewicz, John	Vilna	98-25	United States
Jones, Thomas	Boston	03-32	United States
Kapp, Charles	Philadelphia	91-20	United States
Keane, Kerry	Kerry	90-22	Ireland
Kelly, Joseph	Down and Connor	83-14	Ireland
Keown, Joseph	Boston	02-32	United States
Keown, William	Pittsburgh	03-35	United States
Kettl, Leo	Pittsburgh	06-33	United States
Kilbride, James	Hartford	03-29	United States
Killeen, Daniel	Hartford	95-20	United States
Kingston, Edward	Wichita	03-33	United States
Kirkbride, Joseph	Salford	94-20	United States
Kirk, Raymond	Pittsburgh	01-26	United States
Kischitzki, John	Dantzig	96-35	Germany
Kletzel, Joseph	Philadelphia	11 37	United States
Kmiecinski, Vincent	Harrisburg	91-17	United States
Knaebel, Edward	Philadelphia	84-10	United States
Knight, Gordon Francis	Newark	99-30	United States
Lachowsky, Anthony	Little Rock	97-23	United States
Landy, Joseph	Philadelphia	05-35	United States
Lavin, William	Philadelphia	99-29	United States
Lechner, Anthony	Harrisburg	98-24	United States
Lipinski, Peter	Plock	89-17	United States
Lonergan, Joseph	Brooklyn	03-28	Ireland
Long, William	Limerick	90-18	Ireland
Luczkiewicz, Martin	Sambor	85-16	United States
Lundergan, John	Indianapolis	84-14	United States
Lynders, Joseph	Hartford	01-31	United States
Maciejewski, Peter	Newark	94-18	United States
Maguire, James	Kilmore	87-17	Ireland
Malloy, Edward	Cleveland	94-20	United States
Manning, John	Philadelphia	05-29	United States
McCaffrey, James	Pittsburgh	04-31	United States
McCarthy, Patrick	Philadelphia	97-23	United States
McCarty, Thomas	Philadelphia	99-23	United States
McGlade, John	Derry	90-18	Ireland
McGlynn, Francis	Hartford	97-24	United States
McGoldrick, Joseph	Philadelphia	09-37	United States
McGuigan, Eugene	Philadelphia	86-13	United States
McGurk, James	Derry	73-03	Ireland
McMenemy, William	Glasgow	96-20	United States
Mehler, Albert	Erie	74 01	United States
Milford, Kenneth	Scranton	10 38	United States
Montambeau, Henry	Grand Rapids	02-26	United States
Mullen, William	Derry	89-38	United States
Mulvoy, Michael	Hartford	01-27	United States
Murnaghan, James	Boston	00-32	United States
Murphy, Timothy	Philadelphia	91-32	United States
Murray, William	Down and Connor	92-26	United States
Nolan, Francis	Kildare	87-21	Ireland

Ober, Richard	Pittsburgh	94-18	*United States
Obernyer, Francis	Cologne	02-29	Germany
O'Brien, John	Boston	02-33	United States
O'Donnell, William	Dublin	89-17	Ireland
O'Neill, William	Hartford	05-33	United States
O'Reilly, John	Ardagh	70-02	Ireland
Parent, James	La Crosse	98-25	United States
Park, Thomas	Liverpool	68-92	France
Phelan, Eugene	Ossory	58-80	Ireland
Plunkett, Christopher	Dublin	67-94	Ireland
Pobleschek, Joseph	Gnesen-Posen	83-11	United States
Quinlan, Joseph	Philadelphia	97-25	United States
Quinn, Edward	Columbus	95-26	United States
Ray, Anthony	Louisville	98-28	United States
Recktenwald, Edward	Louisville	98-34	United States
Riley, James	Philadelphia	78-08	United States
Roach, Clement	New York	01-27	United States
Rodgers, Thomas	Philadelphia	99-28	United States
Rossenbach, Joseph	Cologne	86-14	United States
Roth, Aloysius	Philadelphia	92-16	United States
Schiffgens, Sebastian	Pittsburgh	95-23	United States
Schillo, Francis X.	Pittsburgh	09-36	United States
Sheridan, Andrew	Meath	82-14	Ireland
Sheridan, James	Trenton	09-36	United States
Skibinski, Joseph	Leopol	00-28	United States
Smith, Edward	Philadelphia	04-33	United States
Smith, Francis J.	Philadelphia	10-28	United States
Smith, Francis P.	Hartford	07-34	United States
Sonnefeld, Joseph	Pittsburgh	90-18	United States
Sonnefeld, Michael	Culm	76-03	United States
Spannagel, Louis	Strasbourg	60-87	France
Stanton, John	Philadelphia	96-25	United States
Stegman, Jerome	Pittsburgh	02-28	United States
Strahan, William	Philadelphia	06-33	United States
Strittmatter, Mellitus	Altoona	07-35	United States
Strmiska, John	Brunn	00-30	United States
Sullivan, John	Philadelphia	02-28	United States
Szumierski, Francis	Detroit	84-12	United States
Szwarcrok, Alexander J.	Gnesen-Posen	60-92	France
Thessing, Henry	Little Rock	96-23	United States
Thiefels, Henry	Detroit	92-19	United States
Todorowski, John	Harrisburg	96-23	United States
Trotter, Francis	Philadelphia	06-32	United States
van de Putte	Malines	89-22	United States
Vorndran, Francis	Hartford	07-34	United States
Walsh, Anthony	Philadelphia	98-23	United States
Walsh, Francis	Hartford	03-31	United States
Wersing, Richard	Pittsburgh	10-38	United States
White, Edward	Cashel	93-22	Ireland
Williams, Francis X.	New York	90-16	United States
Wilson, Edward	Hartford	00-37	United States
Wolffer, Charles	Strasbourg	89-19	Germany
Wrenn, Timothy Joseph	Providence	91-23	United States
Wrenn, Thomas	Newport	78-07	United States
Wuest, Joseph	Limbourg	69-97	France
Zamborsky, Stephen	Trenton	10-37	United States
Zarko, Stephen	Sejna	98-25	United States
Zehler, Julius	Philadelphia	99-27	United States

*hors communaute

LIST OF FATHERS -:- PROVINCE OF THE UNITED STATES

A

Ackerman, Richard
Aikens, John
Appel, Bernard
Assmann, Augustine

B

Baney, John
Baumgartner, Joseph
Bednarczyk, Andrew
Beriault, Edward
Boehr, Joseph
Boyd, Joseph
Bradley, Daniel
Bradley, James
Brannigan, Michael
Brennan, Patrick
Brooks, Robert
Bryan, Stephen
Buckley, Bartholomew

C

Callahan, Joseph
Campbell, James
Caron, Eugene
Carroll, James
Cassidy, Joseph
Clarke, James
Cleary, Ward Francis
Collins, George
Connors, Charles
Cooney, Francis
Cronenberger, Joseph

D

Danner, Francis
Danner, Joseph
Demers, Arthur
Diamond, Charles
Diehl, Charles
Dietrich, Louis
Dodwell, John
Dolan, Kenneth
Donahue, Joseph
Dooley, Edward
Duffy, William
Duffy, Joseph
Dwyer, Michael

F

Fandrey, Valentine
Favre, Alphonse
Federici, Salvatore
Fisher, Eugene
Fitzpatrick, John
Flynn, Herman

G

Gavin, Alphonse
Goebel, Henry
Gres, Francis
Guthrie, Regis

H

Hackett, Anthony
Hackett, Joseph
Haines, John
Hanichek, Joseph
Hannigan, Charles
Harcar, George
Heelan, John
Hoeger, Frederick
Holt, William
Huber, Ivan
Hyland, James

J

Janczukiewicz, John
Jones, Thomas

K

Kapp, Charles
Keane, Kerry
Kelly, Joseph
Keown, William
Keown, Joseph
Kettl, Leo
Kilbride, James
Killeen, Daniel
Kingston, Edward
Kirkbride, Joseph
Kirk, Raymond
Kischilzki, John
Kletzel, Joseph
Kmiecinski, Vincent
Knaebel, Edward
Knight, Gordon Francis

L

Lachowsky, Anthony
Landy, Joseph
Lavin, William
Lechner, Anthony
Lipinski, Peter
Lonergan, Joseph
Long, William
Luczkiewicz, Martin
Lundergan, John
Lynders, Joseph

M

Maciejewski, Peter
Maguire, James
Malloy, Edward
Manning, John
McCaffrey, James
McCarthy, Patrick
McCarty, Thomas
McGlade, John
McGlynn, Francis
McGoldrick, Joseph
McGuigan, Eugene
McGurk, James
McMenemy, William
Mehler, Albert
Milford, Kenneth
Montambeau, Henry
Mullen, William
Mulvoy, Michael
Murnaghan, James
Murphy, Timothy
Murray, William

N

Nolan, Francis

O

Ober, Richard
Obernyer, Francis
O'Brien, John
O'Donnell, William
O'Neill, William
O'Reilly, John

P

Parent, James
Park, Thomas
Phelan, Eugene
Plunkett, Christopher
Pobleschek, Joseph

Q

Quinlan, Joseph
Quinn, Edward

R

Ray, Anthony
Recktenwald, Edward
Riley, James
Roach, Clement
Rodgers, Thomas
Rossenbach, Joseph
Roth, Aloysius

S

Schiffgens, Sebastian
Schillo, Francis X.
Sheridan, Andrew
Sheridan, James
Skibinski, Joseph
Smith, Edward
Smith, Francis J.
Smith, Francis P.
Sonnefeld, Joseph
Sonnefeld, Michael
Spannagel, Louis
Stanton, John
Stegman, Jerome
Strahan, William
Strittmatter, Mellitus
Strmiska, John
Sullivan, John
Szumierski, Francis
Szwarcrok, Alexander J.

T

Thessing, Henry
Thiefels, Henry
Todorowski, John
Trotter, Francis

V

van de Putte, Walter
Vorndran, Francis

W

Walsh, Anthony
Walsh, Francis
Wersing, Richard
White, Edward
Williams, Francis X.
Wilson, Edward
Wolffer, Charles
Wrenn, Timothy J.
Wrenn, Thomas
Wuest, Joseph

Z

Zamborsky, Stephen
Zarko, Stephen
Zehler, Julius

SCHOLASTICS

Name	Diocese	Birth and Profession
Burns, John	Pittsburgh	15-37
Clifford, Edward	New York	07-36
Clynes, Thomas	Philadelphia	13-35
Conner, Thomas	Pittsburgh	17-38
Cookson, Roland	Boston	16-37
Crimmins, Thomas	New York	16-38
Curran, Edward	Philadelphia	05-34
Curtin, Francis	Newark	17-37
Donohue, John	Philadelphia	11-34
*a*Dougherty, Daniel	Philadelphia	14-35
Duffy, Edward	Philadelphia	11-32
Duffy, Francis	Philadelphia	15-36
Eberhardt, Robert	Philadelphia	10-32
Flaherty, Charles	Pittsburgh	16-38
Flanagan, Thomas	Philadelphia	15-37
Ford, Paul	Philadelphia	13-34
Friel, John	Philadelphia	15-36
Gallagher, John J.	Philadelphia	17-38
*d*Gallagher, John P.	Philadelphia	15-35
Gallagher, Vernon	Pittsburgh	15-34
Gilligan, John	Philadelphia	09-37
Grondziowski, Stanley	Pittsburgh	12-35
Haggerty, Philip	Philadelphia	04-36
Haley, Henry	Philadelphia	14-36
Hennessy, John	Pittsburgh	17-38
Hogan, Cornelius	Philadelphia	11-33
Hogan, William	Philadelphia	13-34
Holmes, William	Cloyne	09-36
*c*Kanda, John	Chicago	15-35
Kanda, Michael	Chicago	14-34
Kirby, Dayton	La Crosse	10-36
Kirkwood, Eugene	Philadelphia	15-36
*a*Kline, Hilary	Altoona	15-35
Lachowsky, Frederick	Little Rock	13-33
Lang, Joseph	Pittsburgh	11-35
Lauritis, Joseph	Philadelphia	09-33
Leech, Ambrose	Philadelphia	11-34
*d*Lippert, Paul	Pittsburgh	06-34
McAnulty, Harry	Pittsburgh	15-37
McElroy, William	Philadelphia	17-38
McGinn, Robert	Syracuse	18-38
*b*McGrath, Robert	Cleveland	00-33
McHugh, John	Philadelphia	12-37
McNamara, James	Boston	15-37
McNeil, Harold	Boston	17-38
Malek, Chester	Pittsburgh	12-34
Marley, William	Down and Connor	09-35
Moroney, Eugene	New York	16-36
*d*Moroney, Joseph	New York	12-34
Moroz, Clement	Harrisburg	14-37
Mroz, Walter	Pittsburgh	17-38
Muka, John	Trenton	13-34
Mullin, Francis	Philadelphia	09-35
Murray, Paul	Altoona	16-38
Nebel, William	Philadelphia	17-38
O'Day, James	Boston	16-37
O'Donnell, Paul	Philadelphia	09-38
O'Reilly, James	Hartford	16-37
O'Rourke, Andrew	Philadelphia	17-38
Paga, Joseph	Pittsburgh	13-38
Pergl, John	Pittsburgh	18-38
Pixley, William	Pittsburgh	12-34
Ray, David	Boston	13-33
Reardon, George	Albany	14-35
Reitan, Augustine	Hanoi	15-36
*d*Rengers, Joseph	Pittsburgh	13-36
Rondeau, John	La Crosse	11-33
*c*Schenning, Louis	Baltimore	07-33
Schlict, John	Altoona	11-38
Schoming, Henry	Pittsburgh	18-38
Schuster, Herbert	Pittsburgh	17-38
Stocker, Francis	Detroit	16-37
Sullivan, James	Pittsburgh	13-36
*c*Supple, Edmond	Hartford	13-33
Sweeney, Joseph	Philadelphia	13-35
Therou, Maxim	La Crosse	13-33
Trotter, Charles	Philadelphia	13-34
Trotter, Leonard	Philadelphia	17-38
*c*Walsh, Gerald	Valleyfield	16-35
*d*Walsh, John	Philadelphia	13-34
White, James	Philadelphia	11-33
Wolfe, Edward	Pittsburgh	14-37
Zydanowicz, Joseph	Harrisburg	17-38

(a) Cornwells Heights *(b) Duquesne University* *(c) Louvain* *(d) Fribourg* *(e) Rome*

LIST OF SCHOLASTICS, PROVINCE OF THE UNITED STATES

B
Burns, John
C
Clifford, Edward
Clynes, Thomas
Conner, Thomas
Cookson, Roland
Crimmins, Thomas
Curran, Edward
Curtin, Francis
D
Donohue, John
Dougherty, Daniel
Duffy, Edward
Duffy, Francis
E
Eberhardt, Robert
F
Flaherty, Charles
Flanagan, Thomas
Ford, Paul
Friel, John
G
Gallagher, John J.
Gallagher, John P.
Gallagher, Vernon
Gilligan, John
Grondziowski, Stanley
H
Haggerty, Philip
Haley, Henry
Hennessy, John
Hogan, Cornelius
Hogan, William
Holmes, William
K
Kanda, John
Kanda, Michael
Kirby, Dayton
Kirkwood, Eugene
Kline, Hilary
L
Lachowsky, Frederick
Lang, Joseph
Lauritius, Joseph
Leech, Ambrose
Lippert, Paul
M
Malek, Chester
Marley, William
McAnulty, Henry
McElroy, William
McGinn, Robert
McGrath, Robert
McHugh, John
McNamara, James
McNeill, Harold
Moroney, Eugene
Moroney, Joseph
Moroz, Clement
Mroz, Walter
Muka, John
Mullin, Francis
Murray, Paul
N
Nebel, William
O
O'Day, James
O'Donnell, Paul
O'Reilly, James
O'Rourke, Andrew
P
Paga, Joseph
Pergl, John
Pixley, William
R
Ray, David
Reardon, George
Reitan, August
Rengers, Joseph
Rondeau, John
S
Schenning, Louis
Schlicht, John
Schoming, Henry
Schuster, Herbert
Stocker, Francis
Sullivan, James
Supple, Edmond
Sweeney, Joseph
T
Therou, Maxim
Trotter, Charles
Trotter, Leonard
W
Walsh, Gerald
Walsh, John
White, James
Wolfe, Edward
Z
Zydanowicz, Joseph

BROTHERS

Name	Diocese	Birth and Consecration	Province
Artheme Valleix	Clermont	69-87	France
Ammon Peitz	Pittsburgh	58-81	United States
Cantius Szurszewski	Pittsburgh	90-15	United States
Columba Leddy	Philadelphia	68-05	United States
Daniel Turkes	Spire	68-87	United States
David Schindlery	Szepes	84 27	United States
Eugene Gontram	Strasbourg	82-13	United States
Francis Mary Long	Detroit	98-38	United States
Gangolph Wagner	Passau	75-00	United States
Gaudentius Duffner	Cologne	57-92	United States
Gottfried Huber	Munich	65 88	United States
Hyacinth Rosmarynowski	Kalisz	83 04	United States
Marie Gerard Keating	Harrisburg	94 16	United States
Matthew Molloy	Meath	05-31	United States
Michael Yaksic	Pittsburgh	14 33	United States
Novatus Ebbers	Paderborn	70 93	France
Regis Smith	Hartford	09-36	United States
Richard S. Piotrowski	Pittsburgh	15-37	United States
Stephen Bores	Pittsburgh	04 32	United States
Thaddeus Trangese	Hartford	14 38	United States
Thomas Doyle	Philadelphia	03 31	United States
Titus Hartmann	Pittsburgh	58-85	United States
*Vincent Pietrucik	Vilna	65-12	United States
William Rudzki	Culm	79-00	United States

*Died at Ferndale, December 23, 1928.

LIST OF BROTHERS, PROVINCE OF THE UNITED STATES

B
Bores, Stephen
D
Doyle, Thomas
Duffner, Gaudentius
E
Ebbers, Novatus
G
Gontram, Eugene
H
Hartmann, Titus
Huber, Gottfried
K
Keating, Marie Gerard
L
Leddy, Columba
Long, Francis Mary
M
Molloy, Matthew
P
Peitz, Ammon
*Pietrucik, Vincent
Piotrowski, Richard S.
R
Rosmarynowski, Hyacinth
Rudzki, William
S
Schindlery, David
Smith, Regis
Szurszewski, Cantius
T
Trangese, Thaddeus
Turkes, Daniel
V
Valleix, Artheme
W
Wagner, Gangolph
Y
Yaksic, Michael
*Died at Ferndale, Dec. 23, 1938

AFRICA

Name	Diocese	Birth and Consecration	Province
Baker, Edward	Philadelphia	08-36	United States
Deer, Vincent	Pittsburgh	05-32	United States
Delaney, Samuel	Trenton	03-36	United States
Dellert, Sylvester	Pittsburgh	10-38	United States
Dolan, Thomas	Philadelphia	07-36	United States
Dooley, T. Charles	Hartford	03-28	United States
Fitzgerald, Francis	Boston	97-27	United States
Fusan, Sylvester	Pittsburgh	11-38	United States
Gorman, John	Hartford	07-32	United States
Griffin, Joseph	Philadelphia	02-29	United States
Haas, Francis	Philadelphia	93-22	United States
Hasson, John	Philadelphia	96-23	United States
Hayden, Martin	Philadelphia	06-35	United States
Kelly, John	Middlesborough	98-27	United States
Lavery, Eugene	Pittsburgh	07-34	United States
Leonard, Edmund	New York	10-38	United States
Lucey, Joseph	Pittsburgh	07-37	United States
Maguire, Thomas	Kilmore	96-29	United States
Mangan, James	Trenton	07-34	United States
Manning, James	New York	07-35	United States
Marron, James	Hartford	02-28	United States
Marx, John	Detroit	00-28	United States
Morley, Dennis	Hartford	05-32	United States
Murphy, Joseph	Pittsburgh	07 34	United States
Noppinger, Joseph	Baltimore	05-33	United States
O'Reilly, Francis	Hartford	10-37	United States
Prucher, Herbert	La Crosse	05-34	United States
Rengers, George	Pittsburgh	07-37	United States
Stark, Simon	Detroit	11-37	United States
Watkins, Colman	Philadelphia	08-37	United States
Wilhelm, Raymond	Erie	03 33	United States
Wingendorf, Auguste	Cologne	83-12	United States

LIST OF FATHERS IN AFRICA, PROVINCE OF THE UNITED STATES

B
Baker, Edward
D
Deer, Vincent
Delaney, Samuel
Dellert, Sylvester
Dolan, Thomas
Dooley, T. Charles
F
Fitzgerald, Francis
Fusan, Sylvester
G
Gorman, John
Griffin, Joseph
H
Haas, Francis
Hasson, John
Hayden, Martin
K
Kelly, John
L
Lavery, Eugene
Leonard, Edmond
Lucey, Joseph
M
Maguire, Thomas
Mangan, James
Manning, James
Marron, James
Marx, John
Morley, Dennis
Murphy, Joseph
N
Noppinger, Joseph
O
O'Reilly, Francis
P
Prueher, Herbert
R
Rengers, George
S
Stark, Simon
W
Watkins, Colman
Wilhelm, Raymond
Wingendorf, Auguste

GENERAL SUMMARY

PERSONNEL—PROVINCE OF THE UNITED STATES

JANUARY, 1939

DISTRIBUTION OF PERSONNEL ACCORDING TO DIOCESES

Archdioceses	*Number of Priests*	*In our Colored Missions*	*In our Other Works*
Cincinnati	2	2	0
Detroit	10	3	7
New Orleans	5	5	0
New York	5	3	2
Philadelphia	26	6	20
Dioceses			
Alexandria	11	11	0
Charleston	3	3	0
Harrisburg	4	0	4
Hartford	15	0	15
La Crosse	6	0	6
Lafayette	12	12	0
Little Rock	4	2	2
Mobile	3	3	0
Oklahoma City & Tulsa	3	3	0
Pittsburgh	36	1	35
Providence	7	0	7
Saginaw	4	0	4
San Juan	6	0	6
Elsewhere and unassigned	8	0	0
	170	54	108

RECAPITULATION

Fathers in the United States	170
Fathers in Africa	32
Scholastics	83
Brothers	23
Clerical Novices	17
Novice Brothers	2
Postulant Brothers	4
Apostolics	90
	421

Secretary: George J. Collins.

PRINTED AT ST. JOSEPH'S HOUSE, PHILA

OUR PROVINCE

VOLUME SEVEN January, 1939 NUMBER ONE

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Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

OUR DEAD

During The Month Of January We Pray For:

Father John Willms, who died January 3, 1914, aged 65 years.
Father Anthony Schmodry, who died January 5, 1936, aged 67 years.
Father Francis Roth, who died January 6, 1914, aged 72 years.
Brother Rupert Pollonais, who died January 7, 1908, aged 43 years.
Father Henry McDermott, who died January 9, 1931, aged 68 years.
Brother Arnold Printz, who died January 12, 1907, aged 65 years.
Brother Burchard Thome, who died January 14, 1932, aged 81 years.
Brother Frederick Schmitt, who died January 16, 1916, aged 62 years.
Mr. Edwin Woll, scholastic, who died January 16, 1918, aged 23 years.
Brother Leo Schuster, who died January 16, 1926, aged 89 years.
Father Joseph Sabaniec, who died January 17, 1937, aged 40 years.
Father Patrick O'Connor, who died January 20, 1917, aged 38 years.
Father Aloysius Schmitt, who died January 20, 1919, aged 48 years.
Father Francis X. Roehrig, who died January 21, 1919, aged 34 years.
Father George Lee, who died January 23, 1921, aged 68 years.
Father Joseph Strub, Sr., who died January 27, 1890, aged 57 years.

* * *

BROTHER VINCENT PIETRUCIK

Word has just reached us of the sudden death from a heart attack of Brother Vincent Pietrucik at Ferndale, December 23, 1938. Funeral services were held there on December 27th, the entire community assisting together with the novices from Ridgefield. The Mass was sung by Father J. L. Duffy, the director of the Brothers, the absolution at the graveside being given by Father Kirkbride. Present at the solemn obsequies were: Fathers Provincial, Kilbride, Kirkbride, Lundergan, Van de Putte, Collins, McGlynn, Keown, J. T., Buckley, Marron, T. C. Dooley, Recktenwald, Strmiska, Baney and Harcar.

* * *

Mrs. Morley, the mother of Father Dennis Morley, of Kilimanjaro, was buried in Waterbury, Conn., on December 28th. R. I. P.

Lest We Forget

Father Joseph Strub

In the year 1870 Count Bismarck was up to his neck in the Franco-Prussian War. He had solicited the help of many willing German Catholics in his "War for Civilization." But the promises of the wily Count went for naught as soon as the war ended.

With the help of internal organizations and influential men, a decree was signed banishing "the Jesuits and affiliated Orders" from the German Empire. The Holy Ghost Fathers were included among the "affiliated Orders." The Provincial was Father Joseph Strub.

He was born in Alsace on November 1, 1833. While in the Seminary at Strasbourg, his Superiors decided to send him to Senegambia, to recuperate from the ravages of tuberculosis. He was ordained there on Holy Saturday of 1858. A few years later he returned in the capacity of dean of studies at Chevilly, from whence he was made Provincial of the German Province.

After the "Kulturkampf" in 1874, together with Fathers Bigot and Richert, he came to the United States as first Provincial. Their arrival brought the number of members to seven—all German refugees laboring in Cincinnati. A year later, at the invitation of Bishop Domenec of Pittsburgh, headquarters was moved to Sharpsburg. Four years later Pittsburgh Catholic College, now Duquesne University, was established.

Father Strub's pioneering went on. Invited to colonize a portion of the State of Arkansas, he began a colony of Swiss, French, Germans and Poles. In 1879, the first church was blessed.

Pioneering, founding and settling is never easy. Once a contagious disease almost wiped out the colony.

His was an adventurous life. From beginning to end, he stared defeat in the face. Disease, exile, abandonment he attacked with the "never-say-die" smile of the Holy Ghost Father and every practical problem was met with a like spirit. The name of Father Strub, a true pioneering missionary, is certain to be found in the Book of Life.

"Father Strub, after seeing his work prosper, went to his Maker on January 27, 1890." His death notice was as simple as that. It exemplifies the unheralded departure of a humble missionary who did what was expected of him. If Father Strub can be held up as a model of the average Holy Ghost Father, what a privilege it is to belong to our Congregation!

News

OFFICIAL

Paris, November 22, 1938.

Dear Reverend Father:

In accord with the wish of the General Chapter, the General Council has decided (in its session of November 20, 1938) that *each Province must henceforth publish its own Bulletin, in its own language.*

Here, in a few words, is the nature of this new Bulletin. The General Secretariate is at the disposal of the Very Rev. Fathers Provincial for any further information they may desire.

A. *General Bulletin published by the Mother House.*

The Mother House will, as in the past, continue to publish its monthly Bulletin in *French.*

This Bulletin, somewhat reduced in size, will have the following chapters:

1. *Circulars of the Most Rev. Superior General.*
2. *Rome.* Information received from the various Roman Congregations and of interest in the Congregation.
3. *Administrative Acts.* List of confreres of all Provinces admitted to vows, to Consecration to the Apostolate, or called to Ordination.
4. *Avis du Mois*
5. *Necrology.* List of confreres who died during the month.

B. *Bulletins of the Provinces.*

1. *Date.*

Each Province will have to publish its own Bulletin beginning with the month of *January, 1939.*

This Bulletin will appear every month or every two months, according to the importance of the Province.

Since the General Bulletin of the Congregation appears on the first of the month, the Provincial Bulletins should appear *about the middle of the month (15).*

II. Form.

The Provincial Bulletins must all have the same size and shape, so that they may be kept together in a library. They may be printed or typewritten. The prescribed form is that of typewriting paper, that is 8½ inches by 11 inches.

III. Destination.

The Provincial Bulletin must be sent:

1. to all Communities of the Province,
2. to all Residences in the Missions where confreres of the Province are laboring,
3. the Very Rev. Provincial, if he sees fit, may also have it sent to isolated confreres who originally came from the Province and who are employed in other Provinces or in Missions administered by other Provinces.

IV. General Divisions of the Provincial Bulletin.

In order that these Bulletins may all be incorporated in one collection, and in order to facilitate research in the Archives in later years, all Provincial Bulletins should follow the same general divisions. They are the following:

1. *Circulars* of the Most Rev. Superior General.
2. *Rome.* Various information from the Roman Congregations.
3. *Acts of Administration.* The Vows, Ordinations, Consecrations to the Apostolate in the entire Congregation.
4. *Avis du Mois of the Most Rev. Superior General.*
   N. B.—These first four chapters will be given by the General Bulletin of the Mother House which each Province will receive at the beginning of the month, and which must be translated into the language of the Province in the Provincial Bulletin.
5. *News of the Communities.*

A. All the news of interest to the Congregation in general and to our Missions (news which will be communicated to the Provinces by the Mother House).

B. And above all the various items of interest to the Province and its Missions.

6. *Bibliography.* Notices concerning publications, books and articles by Fathers of the Province and of the Congregation in General.
7. *History of Works.* This chapter should give a detailed account, renewed about every four years,

a. of the different Communities and Works of the Province,

b. of the Missions attached to the Province (as was formerly done by the General Bulletin) or in which Fathers of the Province are laboring. As regards this second part, the Provinces will have a direct understanding with the Missions,

c. of arrivals from, and departures for, the Missions.

8. *Varia.* Under this heading can be published a variety of articles, studies, statistics (even, on occasion, poems, as is done by the Bulletin of the U. S. A., *Our Province*) which may interest confreres of the Province.
9. *Necrology.* This chapter comprises:

a. Biographical notice of deceased Fathers, Brothers, Scholastics, Novices, belonging to the Province.

b. The general list of the Confreres of all the Provinces deceased during the month: this list is given by the General Bulletin.

J. Gay, C.S.Sp.
Secy. Gen.

BULLETIN MENSUEL

(November, 1938)

Rome.

S. C. of Rites

Modifications in the Rubrics of the Missal and Breviary.

In the *Acta Apostolicae Sedis* there has just been published a list of indulgences granted by the Sovereign Pontiff to priests and to clerics in sacred orders (Breviary) and to priests alone (Missal).

The Sacred Congregation of Rites, has, therefore, under date of August 1, 1938, modified the rubrics accompanying the indulgenced prayers.

I. Roman Breviary

1. In the beginning of the Ordinary, after the words: *Ordinarii Divinii Officii . . .*, put the following rubrics:

Clerics in sacred orders, who devoutly recite the entire Divine Office before the Blessed Sacrament (exposed or reserved), may gain a *Plenary Indulgence, toties quoties*, with the ordinary conditions: confession, communion and prayers for the intention of the Sovereign Pontiff (Oct. 23, 1930).

For those who recite only a part of the Office before the Blessed Sacrament, an indulgence of 50 days may be gained for every canonical hour (May 18, 1933).

Those clerics who have had the obligation of the Divine Office commuted may gain the plenary indulgence by reciting the prescribed prayers according to the above named conditions (November 7, 1932).

2. The rubric preceding the prayer *Aperi Domine* is also changed:

Before beginning the Office, it is laudable to recite the following prayer. His Holiness Pius XI has enriched it with an indulgence of three years (November 17, 1933).

Likewise, the rubric for the oration *Sacrosanctae*: after the Office, it is laudable to say the following prayer, to which His Holiness Pius XI has attached an indulgence of three years (December 1, 1933).

To clerics in sacred orders and to priests who recite it devoutly after the Office, Pope Leo X, etc . . .

II. Roman Missal

The rubrics accompanying the prayers for *Preparation for Holy Mass and Thanksgiving* are thus modified:

a. Prayers for Preparation.

1. Before the *Antiphon Ne reminiscaris*: Every priest may gain an indulgence of 5 years if, before celebrating mass, he recite Psalms 83, 84, 85, 115 and 120 with the Antiphon, verses and oration. A Plenary Indulgence is granted all those who repeat the above every day for a month, make a sacramental confession and say the prayers for the intentions of the Sovereign Pontiff (October 3, 1936).

2. *Prayer of St. Ambrose*: an indulgence of three years may be gained by saying any one of the orations irrespective of the day assigned (October 3, 1936).

3. *The Oration Ad mensam of St. Ambrose*: indulgence of three years (October 3, 1936).

4. *The Oration Omnipotens sempiterne Deus of St. Thomas*: indulgence of three years. Plenary Indulgence for reciting it daily for a month, with a visit and prayer for the intentions of the Sovereign Pontiff (December 10, 1936).

5. *O Mater pietatis*: indulgence of three years (Oct. 3, 1936).

6. *O felicem virum*: indulgence of three years (Oct. 3, 1936).

7. *Angeli, Archangeli*: indulgence of three years (Oct. 3, 1936).

8. *O Sancte N . . .*: indulgence of three years (Oct. 3, 1936).

9. *Ego volo*: indulgence of 50 days (July 12, 1935).

b. Thanksgiving

1. *The Antiphon Trium puerorum*, Canticle and Psalm 150, verses and oration: indulgence of five years. Plenary Indulgence once a month for daily recitation, with confession and prayer for the intentions of the Sovereign Pontiff (Oct. 3, 1936).

2. Oration of St. Thomas: *Gratias tibi ago*: indulgence of three years. Plenary Indulgence with confession, visit, prayer for the intentions of the Sovereign Pontiff (Nov. 22, 1934).

3. *Transfige*: indulgence of three years (Oct. 3, 1936).

4. *Adoro te*: indulgence of five years. Plenary Indulgence with ordinary conditions (Mar. 12, 1936).

5. *Anima Christi*: indulgence of seven years after Mass. 300 days, *toties quoties*. Plenary with ordinary conditions (Pius IX, Jan. 9, 1854).

6. *Suscipe, Domine*: indulgence of three years. Plenary with ordinary conditions.

7. *En ego*: indulgence of ten years. Plenary after Mass, with the prayer for the intentions of the Sovereign Pontiff (Feb. 2, 1934).

8. *Obsecro te*: indulgence of three years (Pius IX, Dec. 11, 1846).

9. *O Maria, Virgo et Mater*: indulgence of three years (Oct. 3, 1936).

10. *Virginum custos*: indulgence of three years. Plenary with ordinary conditions. (May 18, 1936).

11. *Sancte N . . .* indulgence of three years (Oct. 3, 1936).

AVIS DU MOIS

The New Year

When the present *Bulletin* reaches our farthest Missions, the year 1938 will have been well-nigh spent. For the present, we extend our best wishes to all our confreres.

These sentiments are not the superficial and empty phrases of the world—they are given in the spirit of our

Venerable Father: "A Happy New Year!" he wrote, "place yourself before God with the simplicity of a child before its mother: she is the whole world for it. Occasionally, it looks up at its well-beloved mother, trying to please her. Do likewise with your heavenly Father."

A Happy New Year! No one knows what the next twelve months hold for us. Doubtless, we may count on many trials but let us always consider whatever happens, to be the will of God. And, if it should please God to strike us, He will give us strength to bear patiently, provided we daily do our duty.

In this year 1939, let us not neglect to thank God again for the graces given, just a hundred years ago, to our Venerable Father and to his first collaborators: three men without a future, and in the opinion of the world, very ordinary. But it was upon them that the Holy Heart of Mary built a new Congregation to restore under a new plan, the Missions of Africa.

Following is the course of action traced by the Holy Heart of Mary in 1839:

February 2: Meeting of Messrs. Tisserant and Le Vavasseur at the Archconfraternity of Our Lady of Victories to inaugurate prayer for the Blacks of the Antilles and of Africa.

March: First conferences of the Creole Seminarists with Mr. Libermann, then at Rennes, in view of organizing the Work for the Blacks.

August: Sojourn of Mr. Libermann at Paris, where his presence sustained all the hopes, already entertained, and where his advice directed the first adherents of the work.

October 28: First recognition accorded Mr. Libermann on his participation in this enterprise which seemed very rash to him.

December 3: His departure from Rennes in sadness and agony.

December 8: At Lyons, at the Church of Fouviere, he recovers his peace of soul with the certitude that he is on the right path.

On March 25, 1839, the Venerable Father wrote to Mr. Tisserant, apropos of the Work: "Please tell Mr. Le Vavasseur that we do not want feeble-hearted, weak men. We want men devoted to the glory of God, men determined to leave all for Him, men who have already conquered their main faults or very nearly so. Furthermore, we want men capable of the greatest sufferings and humiliations."

Let us put these counsels into practice: we cannot celebrate the centenary in a more dignified manner.

L. L. H.

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Father C. Tastevin: La religion des Vakwa-ny-ama. Twenty-page article in the June, 1938 number of *Revue d'Histoire des Missions.* By the same author: *Enquete sur la religion des Africains.* Series of articles published in the *Revue de l'Union missionnaire du Clerge,* from April to July, 1938.

Father F. Le Roux. *De quelques coutumes pastorales des "Kuvales,"* an article published in the *Revue Neufchateloise d'etudes ethnographiques, 1938.*

MISSION BAND PROGRAM, 1938

January

3-7 Retreat, St. Francis' Industrial School, Eddington, Pa.
8-16 Novena, Our Lady of Victories, St. Peter Claver, Phila., Pa.

February

6-8 Forty Hours, St. Augustine, Des Moines, Iowa.

March

2-5 Retreat, Ukrainian Seminary, Stamford, Conn.
4-19 Novena of Grace, St. Joseph, St. Patrick, St. Theresa, Phila., Pa.
6-12 Mission, University of Iowa.
6-20 Mission, Little Flower Church, Chicago, Ill.
11-19 Novena, St. Joseph's House, Phila., Pa.
13-20 Mission, Eagle Centre, Iowa.
20-April 10 Mission, St. Stephen, Pittsburgh, Pa.
27-April 10 Mission, St. William, Phila., Pa.
27 Address, Knights of Columbus, Somerville, N. J.

April

3-10 Mission, Eau Claire, Wis.
15 Tre Ore sermons, St. Peter Claver, Phila., Pa.
15 Tre Ore sermons, St. John the Martyr, New York, N. Y.
17 Knights of Columbus Communion-Breakfast, Ridgefield, Conn.

May

4-5 Golden Jubilee, St. Joseph's House, Phila., Pa.
8-22 Mission, Holy Family, Pelham Bay, N. Y.
22-25 Retreat, Annunciation Church, Pittsburgh, Pa.
26 Golden Jubilee, Brother Godfrey, C.S.Sp.
27-June 4 Pentecost Novena, St. Mary's Church, Detroit, Mich.
30 Sermon at the St. Vincent de Paul Memorial Mass, Phila., Pa.
27-29 Triduum, Sacred Heart Church, Pittsburgh, Pa.

June

4 Sermon, Golden Jubilee, St. Francis' Industrial School, Eddington, Pa.
22-24 Sacred Heart Triduum, St. Edmond, Phila., Pa.

July

17-25 St. Ann Novena, Holy Family Church, Rochester, N. Y.

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OUR PROVINCE

VOL. 7 JANUARY, 1939 No. 1

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Editorials

RESOLUTIONS

On page three appears the translation of an official mandate from the Mother House ordering all Provinces to begin publishing this month, a Provincial Bulletin. The editors of *Our Province*, with justifiable pride, hail this move as an explicit approval of the work of *Our Province* and see in it an indication of the esteem in which the Province of the United States is held throughout the Congregation.

Like Ulysses homeward come with adventurous tales, are our confreres recently returned from Europe with further confirmation of these convictions. It is high time we forego our policy of self-recrimination. Everywhere in Europe, other Provinces call upon one another to emulate the progress of the Province of the United States. We are not doing so badly at all and far from being an indulgence of a vanity, it is reasonable for us to acknowledge, in true humility, which after all, is simply an honest appraisal of one's merits—that we have gone somewhat ahead since November 19, 1872.

We must maintain our record and further embellish it (there being ample room for improvement!).

* * *

INTERESTING CONVERSION

The great majority of confreres will, no doubt, learn with satisfaction that Mr. Isaac Williams, the old caretaker at Ridgefield, received the sacrament of Baptism from Father Lundergan on December 6.

Although in matters of grace, certainty must remain an ever-elusive thing to be desired, in search of the explanation of this gratifying conversion, we feel fairly safe in attributing a measure of God's grace to our prayers as pious Novices for the soul of this genial but hard-bitten Yankee. Pray God he persevere and thank the God of Wisdom for this expression of His Infinite Mercy!

* * *

CLERGY AND COMMUNISM

At no time in the history of the world has the Church been presented a better opportunity to deliver its message. All philosophies have failed, the world believes, and the spectre of black despair haunts the habitations of men. Catholics of today, and especially the clergy, will forever be remembered as either the greatest opportunists or the greatest failures of all time. The world stands on the threshold of chaos, on the brink of the Bottomless Pit. No one can save it but the Church.

In the Encyclical on Atheistic Communism, Pope Pius XI, in no uncertain terms, assigns the task of salvation to the clergy. "When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defense, takes second place. So we must act in today's crisis. Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization."

News

continued from page 5

September
- 1-11 Chaplaincy, La Salle Football Team, Ocean City, N. J.
- 4-11 Mission, Elmwood, Wis.
- 18-25 Mission, Sheldon, Iowa.
- 25-October 2 Childrens' Mission, Annunciation Church, New York, N. Y.

October
- 2-23 Mission, Annunciation Church, New York, N. Y.
- 5-8 Retreat, Holy Ghost College, Cornwells Heights, Pa.
- 2-9 Mission, Stuart, Iowa.
- 18-25 Mission, Stanley, Wis.
- 23-25 Forty Hours, Somerville, N. J.
- 30-Nov. 1 Forty Hours, Wildwood, N. J.
- 30-Nov. 6 Mission, Somerset, Wis.
- 9-16 Mission, Tariffeville, Conn.

November
- 6-20 Mission, Oakmont, Pa.
- 10-13 Retreat, St. Vincent de Paul Society, Phila., Pa.
- 27-28 Triduum, Miraculous Medal, Irvington, N. J.

December
- 1-8 Novena, B. V. M., St. John the Martyr, New York, N. Y.
- 1-8 Novena, B. V. M., Chicago, Ill.
- 4-8 Triduum, B. V. M., Sacred Heart Church, New Haven, Conn.
- 6-18 Mission, St. Ann, Millvale, Pa.

Resident Ministry: January, Notre Dame, Chippewa Falls, Wis.
February, St. John the Evangelist, New York, N. Y.
June, July, August, St. Benedict, Pittsburgh, Pa.
July, August, St. John the Martyr, New York, N. Y.

Summer Ministry: June, July, August, September—Wildwood, N. J.

FATHER HANNIGAN'S SILVER JUBILEE

Tuesday, November 29:

Public reception by the people of the parish at the Palace Theatre, a theatre for negroes in the colored district, operated by a Mr. and Mrs. Bruno. Owners (white) donated use of same for the evening. Program started at 8:30, ended about 9:30. Instrumental and vocal selections between addresses, one by Miss E. N. Figaro, teacher in our school over 30 years, and another by Mr. Mose Marchand, Grand Knight of local council of Knights of Peter Claver. No outsiders present: strictly for and by the people. Father Dooley gave the address of welcome. Father Hannigan much surprised by presentation of a purse and much moved by show of devotion of people.

Wednesday, November 30:

Solemn High Mass of Thanksgiving by Jubilarian at 10 A. M. Special program of music by the Senior Choir under the Direction of Father Dooley. (All who attended testify it was "danged" good!)

Officers of the Mass: Monsignor John Vigliero, Dean of Lake Charles, Joseph Lonergan, C.S.Sp., John J. Callahan, M.S., James Shanrigian, M.S., Vincent Crowly, M.S.

Father McGlade was the preacher for the occasion.

Confreres present: Kerry O'C. Keane, A. Hackett (founder of the parish), John McGlade, William Keon, William Long, Thomas Rodgers, Richard Wersing, Francis Smith, Joseph McGoldrick, Ivan Huber, William Mullen, Joseph Landy, Herbert Frederick, James Campbell, Joseph Lonergan, William Lavin, Edward Dooley.

The dinner for the clergy was donated by the people of the parish and was served and prepared by the women and girls.

Missions, Opelousas

"I am very happy to report that we now have four missions attached to Opelousas, all of course, within the limits of our own parish. Last fall Father J. P. Cooney built a new chapel in Plaisance for the colored in that district. Being unable to look after it the Bishop asked us to take it over which we did; there was nothing else to do about it as it is within our territory. Fortunately it is free of debt, the Bishop saw to that. We have at least 200 people there every Sunday there is Mass.

"In the other Plaisance, known as 'Frilot Cove,' we have over 200 people; Mass is said in a school house.

"The third mission is at Prairie Laurent, the best of all. About 300 are there and we hope very soon to build a chapel for them; the Bishop has graciously promised us $2,000 for that purpose.

"The fourth mission is at Plaquemine Point which we opened last Saturday, December 17. I blessed the new public school there and said Mass for the people. 225 were present, 72 receiving Holy Communion. Each of these missions gets Mass two Sundays a month. The great missionary is Father Thomas Rodgers who attends them very faithfully. As my friend, Bishop Walsh, whom I met at the Congress in New Orleans, told me, my parish has as many Catholics as he has in his whole diocese.

"So far this year we have had 210 baptisms and there are more coming. Not bad for a poor country place.

"May I say there is plenty of work here and we are doing the best we can. Father Wersing is doing splendidly both in the school and in the parish. All join in wishing you a blessed Christmas and a happy New Year."

Our Mail Box

SOUTHERN EXPOSURE

In the mood for more knowledge and a deeper understanding of the facts of life, I turned on the radio to the Askit-Basket programme. Soon somebody wanted to know, "What is a tinker's dam?" Now I'm not going to ask, but I was just wondering if anyone really would give one of those things for any one thing written in this column. But then again I remember "Cor Unum et Anima Una." So, I go right ahead knowing that a spirit of solidarity comes from being interested in what is going on in the North, South, East and West. After all, we are brothers under the skin, eh Ed! And so, knowing what a tinker's dam is, who'll give one? ... Winter styles predict bigger and roomier overcoats. In Birmingham two policemen notice a well-filled out overcoat with a head too small for the rest of the body it covered. Upon stopping the little Negro who had been partly successful in losing himself in it they found that his large coat was also keeping four chickens warm. He had them tied around his waist!!! Whether we know it or not, our work is really appreciated. One boy told me that the chief creatures of God were Sisters and Priests! Came in second again... On the rebound I got this, "Oh my Gaud ah'm hotly sorry fo havin' defended Thee!!!" Mayhem on the third floor never reached such proportions. The other day one Negress went the eskimos one better. Rubbing noses? Not for her! She bit it off! It's a man every time; it's a man!... Last month I put my neck out—boasted a little too soon about the wonderful weather we were having. But it's with us again. How long, I won't say... Special guest at the Newman Club Communion Breakfast was Prince Hubertus Zu Lowenstein, fine Catholic, anti-nazi and a bit screwy on the Spanish question. Put him in the class with the pro-loyalist Maritain. Put both of them over there and see see how they'd like it... Be seeing you (or will I?).

LETTERS TO THE EDITOR

"Isn't it strange how modest most of us become after we are out on the missions? Before leaving the Dale we are eaten up with zeal. We want to spread the Gospel, spread the knowledge of the Holy Ghost Fathers. Want to transfuse new blood into the outfit. Not progressive enough and all that stuff, but when we leave for our life's work a mighty change comes over us. No more are we interested in spreading the good works of the Holy Ghost Fathers (even amongst the immediate members!). No more do we think of keeping in touch with one another to weld the spirit of brotherly bonds into stronger and sturdier links. We seem to want to crawl into a little corner, keep it to ourselves, and defy anyone to know what we have in it. We have a horrible dread lest anyone point a finger at us and say, "you dared to write a letter to "Our Province;" and not only that, "You even signed your name to it"—that you know is equivalent to signing your own death warrant. Oh, we weren't going to let those reactionaries hold us back when we got out. We were going to blazon a trail that the world would think was Haley's comet. Of course, we meant well, but that was in our youth and youth is so full of impossible ideals, never to be reached. No matter how hard we try to make them materialize, we will always fall short of them. Well, any man who lets a little thing like a sickly snicker stop him from trying to make a success of "Our Province," could not have been very sincere when he spoke so much of cooperating to make this a bigger and better Province to live in.

I'll be laughed at and told to mind my own business if I should write for "'O. P.' ... Are we mice or men?"

"The editorial effusion in the November number strikes me as a new high or low (?) in something or other—hokum, balderdash, boloney or was it intended as advice?"

—A plain statement of fact. Ed.

* * *

"I liked very much the vein of cantankerous righteousness in the November editorial. Keep hammering away and you'll make an impression."

* * *

"The bird who wrote the paragraphs under the nameless editorial in the November issue has something. Why don't we wake up, stick together and get somewhere? We're all in the same company."

"There is too much admiration for success in faraway places. 'Green fields look greener from afar.' We can always do someone else's job bettter, forgetting that some one else thinks the same of our performance or am I being too maliciously subtle? *"O. P."* has been a success. Don't let anyone say you haven't arrived. Knocking is the stock-in-trade of the well-known breed, kickers. You have given them a new target to shoot at. Carry on."

* * *

The solemn admonitory suggestions in the rambling wordage that somehow strayed under the editorial in the November issue had a sour sound. I admit I'm one of the lazy ones. I like to read *"O. P."* but oh! how I hate to write anything. I'm an extrovert (page Freud), too busy with other things, much more important things to me. However, you can depend on my moral support every time." Thank you. Ed.

* * *

"When will *"O. P."* become a source book after the fashion of the Jesuit Relations?" When you begin to write for it. Ed.

* * *

"I like the new tone of *'O. P.'* What has happened? One of my fondest memories is the reception you gave me on and during my furlough. It still means a great deal to me."

* * *

For all the above and others (there were others) we are grateful. Ed.

"I must thank you sincerely for the reading matter sent me which dealt with the activities of the C.S.Sp. in the U. S. A. Glad was I to see the progress you are making and to know that the torch has fallen into no unworthy hands. There are signs from all quarters that your province is more than holding its own. She is exhibiting an extraordinary vitality, as shown by the new works undertaken and the almost complete transformation of the old. You know I left a large part of my heart in dear old Ferndale, and I was thoroughly delighted to learn that she is keeping fully abreast of the times. Alas, there are now some loved faces missing from the old family group as I knew them there but

their memories will be green for ever. I enjoyed more than I can say the account . . . on dear Fr. Schmodry, a man after God's own heart. I knew him and to know him was to love him. He it was who held out to me the princely welcome on my arrival in New Orleans in January, 1919, just 20 golden years ago. He was living in the Old House then, and had as curates, Frs. Long and Hackett. It was my first meeting with Fr. Schmodry, but not my last. He was simple with all the charming simplicity of the truly great. May he rest in peace. I shall always be grateful for any reading matter about the province. You know how interested I am."

* * *

"Here's something that *"O. P."* might like. A few days after the Pope's recent attack of asthma, Archbishop Leen, of Mauritius, went to visit him. The Holy Father told him, when he heard he was from Mauritius, that he had received a letter from a woman there sixteen years before. It seems the woman had an infant who had lost his eyesight. She had asked the local priest if it were all right for her to pray that the child die. The priest said no. Not satisfied, she wrote to the Holy Father to ask him if it was all right. He wanted to know from Archbishop Leen if the child was still living. He's only 81, with quite a few things on his mind and he remembers that, after 16 years!"

Our Levites

SCHOLASTICS ABROAD

Rome, 11-25-38. One doesn't tire of seeing the Pope. It's not so much that one is seeing a famous international figure, a profound scholar, a shrewd economist and statesman, a true saint; it's just that here is the Vicar of Jesus Christ on earth.

From the moment when the silver trumpets blare forth from the balcony high above the center door of St. Peter's to announce the entrance of the Pope, until the time when they break off sharply at his final exit, one keeps wondering how he must feel—how he must feel being borne on the Sedia Gestatoria down the center aisle of that indescribable splendour that is St. Peter's; how he must feel passing through that immense throng of faithful, whose hand-clapping and shouting move along with the procession like a wave, the sound losing itself in the high dome as on some distant shore. One keeps wondering, finally, how he must feel when he kneels before the Blessed Sacrament and sees it raised in benediction over his head.

As he passes through the crowd, giving his blessing to either side, his face wears a slight frown, not a frown of displeasure, but more of pain, as though he bore a great burden, the full weight of which is being impressed on him by the roar of the multitude. But at the same time he keeps nodding his head slightly, nodding it continually in assent, it seems—as though, rather than asking that that burden be lifted, he is quite willing to bear it—as though, far from wanting these, his people, to be quiet, he encourages their applause for he knows it is for his position, not himself; and he thinks as much of that position as they. Moreover, since he is only human, only a man with a burden, their cheers and applause are welcome proof that he isn't entirely alone after all.

Fribourg, 11-27-38. The new contingent of two Ferndalians is gradually settling down to the European run of things in a new home, though many things remain, and will long remain, strange and interesting to them. The number of students at the Congregation's International Scholasticate at Fribourg now stands at 30 with the arrival of two new students from Ireland, one from Trinidad, one from Portugal, and our own two from Yankeeland.

The work goes into its third year under the continued Superiorship of Very Rev. J. Soul, with Rev. C. Bourqui as spiritual director and our own Father Federici as subdirector.

On October 19th, the University of Fribourg began its year, with approximately three hundred clerics among its total enrollment of nine hundred. As practical Moral Theology must be done apart from the university work by most students, supplementary classes are held in the community once a week by both Father Bourqui and Father Federici. Besides the Moral class, *De Justitia*, at present, Father Federici conducts one class a week in Liturgy. Next year's Fribourgians have something to look forward to in a new University building awaiting them. It is now well under way, but will most probably be ready for use by next year.

FERNDALE HERALD

The past month in Ferndale could aptly be called Africa Month . . . Three talks and an explained movie by real Africans, and a farce movie by M. G. M. (The Cohens and the Kellys in Africa.) Boys, that's what we call serving them till it's really "when" . . . It's a rare occasion to be addressed within ten days by two African Bishops, both Holy Ghost men, but when each proclaims a holiday . . . more and more of the 'upper bracket' Hierarchy, please visit us. We thrive on your talks . . . we enjoy the free days. Father Murphy showed his African films and there we saw some phases of Africa "as is not writ home about." Father T. Dooley gave the other talk . . . Other visitors were Father T. Murphy, who spoke on the Southern Missions, and Fathers Kilbride and Riley . . . You know, the scholastics are coming so small these days that they've formed "The League of the Little Lads" as a measure of self-protection (and self-assertion!) . . . And when you've read this, the debris will have been cleared away from all the Christmas packages which pleased the Big Lads as well as the little ones . . .And speaking of Christmas presents, we (the scholastics) have a new one. When

you next come to Ferndale, do not fail to come down to our recreation hall . . . The "present" is there in all its glory, it's a lot of fun . . . but please . . . don't take scandal . . . we don't use nickels, the game is on the level. it's all about hunters and wild animals in Africa, and we don't serve beer. We have been led to understand that the game is popular in the refreshment emporiums around this land of the free and the home of the froth . . . Ski-ball, if that means anything to you or doesn't it register?

KERNELS FROM CORNWELLS

December was a fast, breath-taking month, watching the papers tell how many shopping days left till Christmas, realizing at the same time that more and more matter had to be studied before the Christmas recess bell rang. It began with the Thanksgiving holidays—and before we fully recuperated, the general manual labor was called to clean the house in preparation for the next holidays—December 17 to January 5. Tempus fugits.

But while time was fleeting, we managed to get a few things done. There was the big success of our annual benefit play *"Mysterious Mr. X,"* presented on November 30, by the Avon Players. It was such a success that it even rated a scalper selling fake tickets in the Broad St. Subway Entrance in front of the hall.

With just as much enthusiasm, but perhaps without some of the style, our second High presented their class entertainment on December 7. Since your scribe was closeted backstage, he could judge only by the laughter and the clappings, so he calls it a "Howling Success." Much latent talent has been discovered.

Basketball also has found its way into our extra-curricular activity department. Outside games will not be played until after the holidays. Class games have featured the schedule up till now.

Then Fathers T. C. Dooley and J. B. Murphy engaged our attention with their "Bring 'Em Back Alive" real African movies. The pictures, lecture, stories and curios are most interesting. Very favorable comments have been given by all who have seen the pictures. You've got something there, Fr. Joe!

Since that disastrous fire in '25, we've been handicapped by very meagre library facilities. The days of reconstruction are still going on; first, it was a science laboratory; now, a new, modern, well-equipped library is in preparation for the college classes. The High School library will follow. The Fathers' library has been moved to a more convenient location and the former "harbor of books" is being turned into a library and reading room. Many thanks to the Holy Ghost Students' Auxiliary Society.

We are also fortunate in acquiring, through the same source, an equipped locker-room in the basement, for the manual labor and sports equipment of the boys. This oft-discussed, much-needed convenience has finally become a reality.

As announced in the last issue, Father Flynn has left our ranks to join the confreres at St. Mary's, Detroit. Let it suffice to say that we realize that we've lost in Father Herman a great scholar, an able teacher and an exemplary religious. Our loss is St. Mary's gain.

Now, while the boys are relaxing on vacation, we extend to all the personnel of a great and growing province, a fond wish for a Holy and Prosperous New Year.

Articles

IN DEFENSE OF DOCTOR FAHEY

(Due to the notoriety recently given to Father Fahey's book in the United States, and with intent to ease confreres' minds on its objective merits, we give the following defense, written by the author's publishers. The Editors.)

"The Mystical Body of Christ in the Modern World," by Rev. Dr. Fahey, C.S.Sp., is a remarkable book, but it has taken some time for the reading, or rather thinking public to grasp its significance.

Already in England a widening circle of readers, Catholic and non-Catholic, is recognizing that here one has a reference work of unusual power. Several unsolicited proposals have come from the United States of America to assist the diffusion of the book, as far as the writers can, thus proving that scholars and public speakers have awakened to the value of the instrument placed in their hands.

Dr. Fahey's book was published in 1935 and contains a clear, firm recommendation by the present Bishop of Waterford, outlining the plan of the work.

Directive Forces in History

It is Dr. Fahey's purpose to trace the causes in the philosophy and theology of many leaders of human thought, which explain the actual development of this or that period in world history. The author finds that human action is never unrelated to a theory of life, and that a theory of life, of necessity, is in conformity with or in contradiction to, the mind of Our Divine Lord Jesus Christ, or what is the same thing, the mind of the Catholic Church.

This is not a merely fascinating thesis: it is the logical explanation of the world. Thus, the forces that have appeared in history, as directive, are capable of being understood by their relation to Our Divine Lord. The persons who set in motion these forces may have never understood their own responsibility: that is not the question at issue. The forces themselves, inasmuch as they proceed from an ordered or disordered source, from a mind and will harmoniously united with God or confusedly disunited from Him, are of necessity forces of

order or disorder. This is the author's thesis from start to finish of a great work.

One can, thereby, understand the significance Dr. Fahey sets upon the neglect of the study of right philosophy which prepared the Protestant revolt of mind and will against the Church.

One can also grasp that this same revolt is the perennial fount of most of our modern confusion. It becomes easily apparent, on his showing, that man, having rejected Our Divine Lord, is led inevitably to substitute the man-made worship of self-called Naturalism for the true worship of God in thought and action. The thing may take on many shapes: Atheistic Communism, Masonic Pantheism, Jewish Materialism: the genesis of the error is uniformly a perversion of order in mind and will: the result is disaster to the individual and to the society.

Readers who are not only not enlightened but even bewildered by the Press, will be enabled, thanks to this book, to learn what is behind present-day events, and what relation they bear to the real struggle going on in the world for and against Our Lord Jesus Christ and the Holy Sacrifice of the Mass.

Thirty Years of Scholarship

It is inevitable that Dr. Fahey's thesis should be misunderstood. To take one point in particular, Dr. Fahey insists upon the obvious truth that the crucifixion of Our Lord, on the part of the Jewish nation, was not only the rejection of the Supernatural Messias, but the affirmation of their determination to prepare for the coming of a natural messias and to elaborate a programme for that purpose. This programme is, by the very necessity of the oneness of the world, anti-Christian and anti-supernatural. Dr. Fahey shows briefly how this opposition has resulted in decay in belief in God amongst the Jews themselves. Then he takes examples from contemporary history to illustrate the anti-supernatural character of Jewish activity everywhere. The examples are meant merely to illustrate the working out of the preparations of the new Messianic Age involving inevitably the disappearance of what we call Christian civilization. There is nothing mysterious or abstruse in that. Forgetfulness of the oneness of the Divine Plan for the world and ignorance of the Jewish determination to prepare for a messianic age here below, have led some critics to speak of Dr. Fahey's excessive desire to discover Jewish intrigue. *One only hopes that thirty years of scholarship will have given him the patient good humour to expect such misunderstanding.*

There is one feature which is peculiarly useful. The author, in the many quotations that he has welded into his work, has given us access to a vast corpus of scholarship, unobtainable except in a large library. And, one may add, unobtainable even in many large libraries. Only those who are conversant with modern philosophical and theological literature in France, Germany and Italy can realize to what an extent Dr. Fahey has drawn on the best modern authors.

It is to be hoped that the supernatural charity which the author shows throughout his work will be widely copied by writers on such burning topics as Judaism and Class-Warfare.

Ireland has produced many interesting works in these latter years. This work is one of the most informative and significant monuments of recent scholarship.

Second Edition

To the Second Edition which has just appeared, Dr. Fahey has added a considerable amount of new matter, notably a splendid chapter on the struggle of the Jewish Nation against the True Messias. Dr. Fahey deals at length from the point of view of the true Divine Plan with the continued resistance of the once chosen nation to the love of the Sacred Heart of Jesus. In another chapter, he brings the recent Irish Banking Commission into relationship to the Kingship of Christ.

In spite of the additional matter, the price of the book has been lowered.

The Mystical Body of Christ in the Modern World, by Rev. Denis Fahey, C.S.Sp., Browne & Nolan, Ltd., Dublin, 7/6 or 2 dollars.

IT IS TO WRITE

(From Directoire General des Missions)

The Press

There is another kind of apostolate: the *Press*. When the Mission has been sufficiently developed, it may be useful and even, sometimes necessary, to use the *Press*, i. e., by books, tracts, reviews, journals, to reach an otherwise ignorant public, to preserve the faith, to enlighten the unlearned, to remove prejudice, to defend oneself against attacks (without lapsing into personal controversies); the more perfect your composure, the greater your strength . . .

Some missionaries—and they are not ordinarily the *less zealous* for it—have a literary and scientific training which allows them to handle other studies (apart from the ecclesiastical sciences). The head of the Mission should, especially where their own confreres fail, encourage them in these works. Aside from their general usefulness, these studies, published in European or American reviews, are a service to the Mission, to the Congregation and to Religion itself.

The same holds for correspondence with missionary reviews, especially our own, v. g., *"O. P."*: it is an indispensable means of making ourselves known, attracting vocations and awakening lay generosity.

FIRST DAYS IN FERNDALE

November 22, 1906

(Journal)

June 24, 1904, was the last entry made in the scholasticate journal at Cornwells. After this year there were no more scholastics in Cornwells. Mr. Mehler was ordained in the Pittsburgh pro-cathedral towards the end of '04. Messrs. Baumgartner, Riley and Schalz went to France in '05; Mr. T. A. Wrenn in '04;

Messrs. O'Connor, '04; Bryan and O'Sullivan, '05, went to Switzerland in '05 and were joined in '06 by Messrs. Fandrey, '04, and Mr. Fullen, '05. In 1905, shortly after Father John T. Murphy's installation (as Provincial), Ferndale was opened.

November 22 (Thursday), 1906

Senior Scholasticate reopened at the new house in Ferndale, near Norwalk, Conn. Rev. Fr. Callahan and Messrs. Kolipinski and Schwab arrived from Pittsburgh. They at once occupied rooms in the new house and spent the next few days in preparing rooms for the others.

Tuesday the 27th

Rev. Fr. Director, Father Phelan, arrived at noon, accompanied by Messrs. Knaebel and Szumierski, as also the Novices, Messrs. Jaworski, Dekowski, Morales and McGuigan. Mr. Knaebel was professed in '05 and had been a prefect at Cornwells since. The others were professed in '06.

The Cornwells' community gave a dinner in honor of the twenty-third anniversary of ordination of Fathers Roth, Dodwell and Williams on December 21, 1938.

STATISTICS 1926-1938

	'26	'27	'28	'29	'30	'31	'32	'33	'34	'35	'36	'37	'38	T'ls.
Apostolic Consecration	6	7	13	9	7	8	7	11	9	5	6	11	11	110
Professed Clerics	12	18	11	4	7	15	14	16	18	14	14	15	19	177
Professed Brothers	—	2	—	1	—	2	1	3	2	1	1	1	2	16
Scholastics	50	56	63	60	44	50	51	64	61	70	73	80	84	—
Novice Clerics	12	18	13	4	10	15	14	18	19	17	16	17	20	193
Novice Brothers	2	1	—	—	—	—	—	—	—	—	4	4	7	18
Apostolics	123	106	94	87	102	124	116	114	105	109	96	87	90	—

A careful study of the above figures shows progress, slow but sure. Future success is in the hands of each and every member of the Province.

"OUR PROVINCE" INVENTORY

	1934	1935	1936	1937	1938
January	4	15	8	7	10
February	27	8	6	6	10
March	1	26	6	6	14
April	0	9	8	7	12
May	40	28	9	4	36
June	9	33	12	8	33
July	0	11	10	0	27
August	21	11	12	9	15
September	20	21	10	8	26
October	10	6	9	11	37
November	4	29	10	3	27
December	27	15	11	8	45

November 1933 (first issue) 2

Complete sets from April 1934, to December 1938: 3 (exclusive of above figures.) Confreres desiring any of the above can have them by applying to the Editor.

The Fathers of St. Mark's, New York City, were hosts at the annual reunion of the confreres from Ferndale and Cornwells on Thanksgiving Day, November 24. There was a Solemn Mass at 9.30 and dinner at 1.00. Present at the gathering as special guests were Fathers Gladstone O. Wilson, of Jamaica, B. W. I., and Gerald B. Mahoney, of All Saints parish, New York City. The following confreres graced the occasion: Fathers Provincial, Kirkbride, Bryan, Fandrey, van de Putte, McCarthy, Collins, Cleary, Strmiska, Mulvoy, Murnaghan, Kettl, Flynn, Kletzel.

* * *

Doctor Edward Leen, C.S.Sp., "that great spiritual writer of the day," will lecture and give retreats for Cenacle groups in the United States from April to September, 1939.

* * *

Father Fahey has just sent us a new pamphlet: *"The Rulers of Russia,"* enlarged edition, 34 pp., price two pence, published by the Trader Publishing Co., 17 Duke St., Dublin, Ireland.

* * *

66 BAPTIZED AT ROSARY CENTER FOR COLORED

The Register, December 25, 1938

Philadelphia.—The Baptism of 66 children and administration of First Communion to 59 others, marked the first great fruits of the Rosary Center movement among the Negroes. Father William F. Duffy, C.S.Sp., pastor of Our Lady of the Blessed Sacrament church, officiated at the ceremonies. The Rosary Center movement, inaugurated in February by the Holy Ghost Fathers, now operates through 50 instruction centers in which the Sisters of the Blessed Sacrament aid the priests. An octogenarian convert of the movement recently made her First Communion.

OUR PROVINCE

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Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

OUR PROVINCE

VOL. 7 FEBRUARY, 1939 No. 2

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

OUR DEAD

DURING THE MONTH OF FEBRUARY WE PRAY FOR:

Father John Quinn, who died February 7, 1895, aged 47 years.
Father Louis Ward, who died February 7, 1935, aged 63 years.
Father John Otten, who died February 8, 1926, aged 72 years.
Brother Peter Joseph Shortis, who died February 17, 1930, aged 63 years.
Brother Jacob Immekus, who died February 25, 1899, aged 70 years.
Father Eugene Gillespie, who died February 26, 1928, aged 29 years.

FEBRUARY SECOND IS THE ANNIVERSARY OF THE DEATH OF OUR VENERABLE FATHER.

Lest We Forget

Brother Francis O'Brien

The lives of men of great deeds and wonderful accomplishments always provide interesting and inspiring reading. We like to picture ourselves as being possessors of their same gifts and endeavor to find something of ourselves in their good qualities. Ordinary men have no glamour. They have no appeal. So we pass them by and their names become buried in the sands of time.

Many there are whom men have either forgotten or never knew. But are they actually forgotten? What a surprise is in store for us in the next life—and it will undoubtedly be one of the biggest surprises—when we see many of the forgotten and unknown men holding places of honor in the kingdom of God. They never did anything worth mentioning as far as we could see. But oh! how shortsighted we are in seeing the things that really count with God!

God is not impressed by the wonderful deeds of men. Why they couldn't even move about in local motion without His help. Any talent or gift that man possesses has come from Him. Too often the men endowed with the lesser talents receive the greater rewards. Theoretically we know all this and yet we overlook the simple man walking along the ordinary path of life. He must be outstanding or we have no time for him. Yet this humble man may be doing what he realizes is the Will of God. What greater act, be it great or small, can there be upon this earth than to do the Will of God?

We set up as an example our own Brother Francis O'Brien, who left the world and all its vanities at the prime of life for he had come to realize that great deeds and accomplishments mean nothing unless they are conformed to the Will of God. What greater and more meritorious deed than conformity to the Will of God can be conceived? He realized that the world held nothing for him and so he left it shortly before his 50th year and became a postulant Brother in the Congregation at Cornwells. He passed 25 fruitful years in the service of God before departing this life at Ferndale on April 15th, 1932, at the age of 73.

Brother Francis made a truly heroic step in entering Religion, because he did so at a time of life when the habits and character are definitely formed. It is not easy for a man who has been free for almost 50 years to subjugate his will to that of another. But Brother Francis did so without reserve and became a model of virtue and a blessing to the Congregation.

His was the task to render fruitful the barren land on the property of Ferndale in the first days of its existence. Patiently he cultivated the rocky soil. Long days were spent in rendering the ground useful for growth. But Brother Francis proved himself equal to the task. In a few seasons he had the ground yielding fruit and vegetable—ground that was before nothing but rock and waste. Since that time the soil at Ferndale has been blessed with abundant crops, thanks to Brother Francis. As one account so aptly worded it, "He literally wrung from the gruff and stony ground a fertile soil from which the servants of God have been able to draw their subsistence each year at the return of spring."

Brother Francis left the world of men—men that forgot him. He has left his beloved Congregation on earth and no doubt will soon be forgotten in the natural remembrance of his confreres, but not in the supernatural, for he will ever be included in our prayers that are daily ascending to heaven for our departed brethren. Unknown and forgotten by men—even his own—he is far from unknown to God with Whom it may be safely said he is now living in eternal happiness. His efforts were as nothing in the eyes of men, but we who can see another side of life know that all the while Brother Francis was sowing the seed that would reap abundant harvest. God rest you, Brother Francis, and may you find the time to intercede for us who find it difficult to do the Will of God in ordinary things!

News

BULLETIN MENSUEL

Rome.

On the Beatification of Mother Javouhey

Very recently, the Sacred Congregation of Rites held a meeting at the Palace of Saint Calixtus, concerning the cause for the beatification of Mother Anne Marie Javouhey, foundress of the Sisters of St. Joseph of Cluny. His Eminence, Cardinal Granito Pignatelli di Belmonte, postulator of the cause, presided. The meeting, a preliminary session, discussed two miracles proposed for the beatification, obtained through the intercession of the Venerable Mother Javouhey. This is a new and important stage of the process to be surmounted, and it allows us to hope for the glorification of this great missionary figure in the very near future.

AVIS DU MOIS—MY VISIT TO ROME

My first visit to Rome after my re-election was simply for the purpose of visiting the different Roman Congregations on which we depend.

Arriving on Wednesday, November 23, on the following day I called on His Excellency, Msgr. Costantini, secretary of the Propaganda, who still carried with him the fine impression of the voyage he had just made into West Africa. Dakar, his first contact with the Negro world, had been a revelation to him and his enthusiasm increased after his visit to the Missions of Casamance. He marvelled at the work of our Fathers, was edified with their spirit, their good humor in Community, and their methodic discipline in the work of evangelization. He reported his findings to the Holy Father and to Cardinal Fumasoni-Biondi, Prefect of the Propaganda, and he told me joyfully that the Sovereign Pontiff had been deeply impressed.

On Friday, in a long conversation, the Cardinal Prefect and I made a mental tour of all our missions, the Cardinal repeatedly expressing the gratitude of the Propaganda for the work done by our missionaries in Africa and in the islands of the Atlantic and Indian Oceans. His Eminence asked for the cooperation of the Congregation of the Holy Ghost in pleasing the Holy Father: at this time when there is question of the separation of humanity into "races," the Pope would like to demonstrate that the Church makes no distinction of race or person. Pius XI has already proved this in the elevation of Chinese and Japanese priests to the Episcopate. Has not the hour for Negro priests also sounded? The Holy Father asks that he be assisted in giving the world this beautiful object lesson.

But did I see the Holy Father? Was I ganted a private audience? Originally on Friday the 23rd, the Pope had intended to receive in a group the seven or eight Bishops then present at Rome. But on Friday morning, at the end of his Mass, he collapsed and you know the story of how the whole Christian world joined in prayer for the prolongation of a life so precious to the Church. The audience was out of the question!

On Saturday there were more reassuring reports on the state of the Pope's health and on the same evening, at eight o'clock, contrary to all expectations, each of the Bishops staying at the French seminary received a letter announcing an audience for the following Sunday.

It was not without emotion that at one o'clock I entered after Msgr. Leen, for the first time since February, 1938, the chambers of the Holy Father.

Almost before we had finished the customary genuflections, I was heartened by the voice of Pius XI saying: "Come nearer . . . it is a pleasure to receive the former and the new Superior General of the Congregation of Our African missionaries . . . ". Thus began a long monologue on the advantage of experience acquired in the exercise of authority. "Nothing supplies for it . . . for him who can profit by it, it is wisdom itself . . . it requires constant prayer to God but doesn't dispense with the use of one's eyes, ears and in fact, all one's senses because with rare exceptions, it is not infused into one's soul but acquired with time.

"It is a great grace for every Society, *a fortiori*, for a missionary and religious society, to have at its head a man of experience, chosen by his confreres to continue in the path followed by the Founders.

"There is no revolution in the Constitutions or in the methods of the apostolate . . . only evolution. And We see with joy, in the report of the apostolate, that the Fathers of the Holy Ghost have gone fearlessly ahead. This is especially true in the intensive use of native auxiliaries, priests, brothers, religious and especially catechists. It is doubtless these admirable cooperators of the missionary who do the splendid work of *Catholic Action*. Truly, the lion's share of praise belongs to these humble auxiliaries for the magnificent results obtained in Africa in the last twenty years. It is only fifty years ago, after the journeys of Stanley and Brazza, that this immense territory was still the land of darkness, the "terra incognita," but today one is led to believe that it is the land of light, an evangelical light, banishing all shadows, illuminating all parts even to the thickest forests. Yes, We bless all your missionaries and We especially bless—We must speak of them—all the thousands of active catechists, unknown to Whites not devoted to the apostolate, but who are a great consolation to the heart of the Holy Father."

† L. L. H.

The serial articles "Kilimanjaro" and "Apostle of Mauritius" have not been discontinued permanently but will re-appear as soon and as often as space permits.

—The Editors.

* * *

We have received word that Father Callahan's new book, "Science of Language," 235 pp., was published at the end of 1938.

ROME

Approbation of The Statutes of The General Chapter of July, 1938.

Ex Secretaria S. Congregationis De Religiosis — No. 5436/38.

ROMAE, die 13 decembris, 1938.

Rev mo Pater:

Litteris sub die 17 sept. c. a., P. T. petiit ab hac S. Congregatione de Religiosis adprobationem Statutorum Capitularium Capituli Generalis, celebrati mense Julio, 1938, juxta praescriptum Constitutionum, art. 11. No. 15.

Eadem S. Congregatio, omnibus mature perpensis, praesentibus litteris praefata Statuta Capitularia Adprobat.

Cuncta Fausta a Domino adprecor et me profiteor Eidem Pat. Tuae Rev. mae

add. mum servum

L. S. † Fr. L. M. Pasetto, Secr.

Rev. mo P. Superiori Generali
Congr. Sancti Spiritus.

TEXT OF THE CAPITULARY STATUTES

Approved by the above Rescript of the S. C. of Religious

GENERAL CHAPTER OF 1938

The General Chapter of the Congregation of the Holy Ghost and of the Holy Heart of Mary, regularly convoked, was opened at Chevilly, on the seventeeth of July, 1938.

Following a Retreat of eight days, it began its work on Sunday, July twenty-fourth. The sixty-eight members who had been called to assist, were all present: forty-two were members by right, twenty-six others were members by delegation.

The preliminary deliberations over, the members proceeded, on Monday, July twenty-fifth, to elect a Superior General. His Excellency, Most Reverend Louis F. Hunsec, D.D., was re-elected on the first ballot obtaining 49 votes. Confirmation of his re-election was immediately asked of the S. C. of Religious and a telegram arrived in the afternoon of the same day, granting it.

On Tuesday, the Chapter proceeded to the election of the members of the General Council. They are the Very Reverend Fathers Joseph Janin, first assistant general; Joseph Jolly, second assistant general; Adolphe Cabon, Emile Muller, Francois Monnier, Francis Griffin, general Councilors.

Then began a discussion of many "motions," freely expressed by many members of the Congregation. These motions had been classified under six different headings and had been entrusted for study to six Commissions. The reports of the said Commissions were submitted to the Chapter, fully assembled, for discussion and approbation.

The following motions were retained and approved:

1. COMMISSION ON GENERAL ORGANIZATION

Father Soul, first to report, asks for an adjustment of the text of the Constitutions. It would be a question of eliminating from the text many apparent contradictions, inexact wordings and removing also, whatever could find a place in the "General Customary." Mandate is given to the general Council to appoint a Commission for this purpose, and to present the final text to the next general Chapter, for ratification, after asking the advice of those who are by right members of the Chapter. Two-thirds of the assembly were in favor of this motion.

Two-thirds of the Chapter were also of the opinion that our Constitutions should mention the cincture as a part of the costume of the Congregation.

The Chapter is favorable, in principle, to the transfer of the Mother House to Rome, but its realization requires additional examination. The Secretary general acquaints the members of the Chapter with the difficulties in the way of executing this plan, which result from the present position of the Congregation in relation to the French Government, its status being that of an "authorized Congregation." Result: an almost unanimous vote in favor of the decisions that: "in spite of the advantages of the transfer, which is recognized in principle, the Chapter, considering the difficulties in the way of its execution, entrusts the project to the Superior general and his Council, accepting their decision in advance."

In colonial dioceses in charge of the Congregation, the religious Superior is distinct from the ecclesiastical Superior. Following the wish of the S. C. of Religious, we endeavor to introduce the same organization in our Missions, as far as possible. For the moment, the Chapter, by absolute majority, decides to appoint an "Assistant," as intermediary between the ecclesiastical Superior, the confreres and the Mother House.

The Chapter asks for the erection of a Vice-Province of Canada, as soon as conditions will permit.

The division of the Province of France is studied and discussed. The Chapter, almost unanimously, entrusts this question for decision to the Superior general and his freely elected Council, confident in their judgment as to the opportunity of this division.

The Secretary general proposes a few changes which are adopted: Provincial Bulletins, General Information Bureau to be established at the Mother House, Establishment of "Provincial Secretaries," "History of the Missions," etc. The Chapter entrusts to the general administration the practical realization of these changes.

Finally it is decided that the Province of origin will be thus defined in the "general Customary:" *"THE PROVINCE, WHICH AT ITS OWN EXPENSE,*

AND ON ITS OWN RESPONSIBILITY, HAS HAD CHARGE OF THE FORMATION OF A SUBJECT, WHETHER WITHIN OR WITHOUT THE PROVINCE."

2. COMMISSION ON VOWS AND ON RELIGIOUS DISCIPLINE

The Chapter decrees the insertion in the Capitulary Statutes of an interpretation of No. 152 of our Constitutions. This interpretation specifies that "the Scholastics, subject to all the obligations of the Constitutions, are at the same time governed by particular rules. These regulations, approved by the Superior general, have full value."

Father Cabon clarifies the conditions for the admission to vows. Father Lithard makes a report on the practice of poverty. He gives, in accord with Canons 569 and 580, the definition of a "gift" and of a "donation." This definition will be inserted in the general Customary. Father Faure speaks about Community life, about the Causes of Beatification of Venerable Father Libermann and Father Laval, of an adjustment of the "Ordo" of the Congregation. Father Conrad emphasizes the usefulness of our Archconfraternity of the Holy Ghost and affiliated Confraternities, and their value as "Missionary Allies."

It is decided, by a two-thirds vote, to complete No. 332 of our Constitutions, by adding that the professed Scholastics will also be permitted to ask for six Masses for their deceased father and mother, and two Masses for their deceased brother or sister.

Emphasis is placed on the necessity of being strict in permitting vacations, and on the observance of the general Customary as regards vacations spent in one's family.

The Chapter, by a two-thirds vote, decides to rectify No. 291 of our Constitutions, rendering obligatory the trimestrial Retreat of the Fathers in communities (*domus formatae*).

Finally it is decreed, by unanimous vote, that the Constitutions will be changed as regards the period of Recollection. Instead of demanding six months, a period of Recollection of four weeks will be prescribed. This will take place about every ten years, and will replace the annual Retreat.

3. COMMISSION ON HOUSES OF FORMATION

Constitution XII will have to be completed, in the general Customary, by the following text: "The Directors of Works named by the superior authority—as for example, the Directors of Senior Scholasticates, the Master of Novices—are themselves presidents of their Council of the Work."

We must strive to establish the Senior Scholasticates in houses that have no other work, and in which the Director will, at the same time, be Superior.

No. 218 of the Constitutions, which declares that "the menu shall be the same for all, Superiors and subjects," is to be modified to read: "The menu shall be the same for all, Fathers and Brothers. As regards the professed, in houses of formation, a special menu shall be determined by the Customaries." A sufficient number of votes was obtained to make this change.

As regards poverty, everything is sufficiently specified in our Constitutions, our general Customary and in the Circular of Bishop Le Hunsec. Superiors of Provinces and Districts are asked to be more severe in granting permissions. In houses of formation, we shall strive for a more strict observance of poverty and we must seek to develop in the young professed a spirit of self-denial.

In Districts, the religious Superiors will see that each Residence is provided with a sufficient supply of books, so that young confreres may have no pretext for making useless purchases of books.

It is recalled that it does not belong to individual Superiors to add to, or to substract from, the prayers prescribed by the Rule, according to their fancy.

We shall as far as possible, endeavor to send to the Mission, at least for a few years, the Fathers destined to professorships or to the direction of works, in Europe and in the U. S. A. But before sending them to the Mission, these shall be first employed for a few years in houses of formation.

In every Province there shall be henceforth a provincial Prefect of Studies, and, at the Mother Hause, one general Prefect of Aspirants and of Studies (Const. VII, No. 34), to act as intermediary between provincial Prefects and charged with their guidance.

The Vice-Province of England offers to construct a Senior Scholasticate in the neighborhood of London. This, to serve both for the Senior Scholastics of the Vice-Province, and for the Scholastics of other Provinces who are anxious to obtain University degrees for the English Colonies. This project was submitted for study to the general Council.

It is asked that the number of Scholastics in our interprovincial Scholasticates of Rome and Fribourg be increased, and that only those be sent to them who are capable of obtaining degrees.

The Chapter approves the foundation of an interprovincial Scholasticate in Rome, which will be independent of the French Seminary. For the early realization of this project, the Chapter leaves it to the Supèrior general and to his Council, to determine the part of the expenses to be borne by the general Administration and the Provinces.

As regards Senior Scholastics employed outside the Senior Scholasticate, the rules of the general Customary should be followed. The future text of the Customary will make this practice still more exceptional, and an obligation will be imposed upon the local Superiors in which these Senior Scholastics are employed, to send, every year, a detailed report to the Father Director of the Senior Scholasticate.

Concerning No. 160, 20, of the Constitutions, it is decreed that the following text will be inserted in the

Customary: "It is suitable to ask also for the vote of professed of temporary vows, for the admission of their confreres to Vows and to Sacred Orders."

4. COMMISSION ON PROVINCES

Several wishes of the Commission have engaged the attention of the General Chapter:—regarding the residence of the Provincial:—the effective separation of the Mother House and the Province of France, as regards offices, since the administrations are quite distinct;—the regular renewal of the mandate of provincial and local Superiors;—the administrative Chapter of Provinces;—the visitation of Missions by Provincials and that of Provinces by general Councilors.

5. COMMISSION ON MISSIONS

The text of the Customary, in its No. 305, must be made to read: "The nine Masses for a deceased must be said in the house where the death occurred. If the deceased confrere was only a visitor in the house, these Masses will be charged to the Province or Mission to which he belongs."

Case of a confrere returning from the Mission for the sake of health:—At the end of six months, to be counted from the date of arrival at the port of debarkation, the Provincial shall ask the general Administration whether this confrere *is definitively* detached from his District and reattached to the Province. In the affirmative, he will complete his outfit at the expense of the Mission.

The missionaries who return *definitively* because of age, are reattached to the Province of origin, at the end of six months.

The date of return of confreres to the Mission is to be decided in an understanding with the Superior of the District.

On the Mission, the Superior of the District will insure the giving of conferences and sermons for the annual Retreats.

It is Rome's idea that we must aim at establishing a native secular clergy in the Missions, and that in the beginning, we should accept only exceptional candidates for the religious life.

Cordial relations should exist between the Provinces and the Missions.

It is also asked in the Missions, for the formation of a better class, we encourage the foundation of schools in which we could at least in part, employ a lay personnel. From Switzerland comes the news, mentioned by one of the Fathers, that Swiss lay teachers could be employed in the Missions where French, English and Portuguese are spoken.

Finally, the wish is approved that every Province possess a suitable house of retirement for aged missionaries.

6. COMMISSION ON TEMPORAL MATTERS.

Father Edward Leen recalls the principles according to which the "personal tax" must be estimated. A mandate is given to the general Council to adjust this question of the personal tax, in view of all the interests involved—for example, preserving the actual amount, for the missions in French territory, and increasing it proportionately in countries in which the money standard is higher.

Finally, the general Chapter asks the general Administration to pay half the traveling expenses of the members of the Chapter.

* * *

All these decisions, the text of which is reproduced in the minutes of the Plenary Sessions of the general Chapter, were signed on Sunday, July thirty-first, by all members of the Chapter, and then approved by the above Rescript of the S. C. of Religious.

They are promulgated by the present Bulletin, in conformity with No. 98 of our Constitutions, and in this way the obligation of secrecy imposed on the members of the Chapter by Constitution XI. No. 84, 20 and No. 98, is removed.

Paris, December twenty-eighth, 1938.

† LOUIS LE HUNSEC
Ev. d'Europus
Sup. Gen.

AVIS DU MOIS

The Anniversary of February Second

This February 2 is the 87th anniversary of the death of our Venerable Father. Eighty-seven years . . . not a long time! I do not know that there is in our religious family a single member of that age.

In default of a living contemporary of our well-beloved Father, we have his testament:

Fervor, Charity, Sacrifice.

In brief, this is the essence of his holy life. Of these three words, the "ancients" among us made a slogan which appears at the head of all their letters: *F. C. S.* Today, the practice has fallen into desuetude but we are not the better for it.

I know very well that the repetition of these three words ought not receive more importance than they deserve, but the repetition of the words teaches a lesson, and a good one—a lesson that must be practiced.

For our Venerable Father, these three words falling from his dying lips, are the sententious expression of the thought which dominated him from the day he founded his infant Congregation of the Holy Heart of Mary. All his life his desire was for his missionaries to be saints; for him, this sanctity was the sole means of fructifying their apostolic ministry.

These three words are the resume of his "Instructions to the Missionaries." But at this writing, are they much read in our family? I fear not; it is regrettable. This book seems hard to understand because it enunciates austere principles; but it should be re-read often, meditated on, to be fully appreciated, to discover solid doctrine, impeccable, free from imagination, unpleasant to the senses, but written for the mind illuminated by Faith.

Instead of stocking our libraries with twaddle that is useless both for our instruction and for our holiness and that of the souls in our charge, get the "Directoire Spirituel" which contains the "Instructions to the Missionaires," along with many other things of interest to the members of the Congregation of the Holy Ghost.

We must continually combat laxity in all its forms, keep our fervor or recover our habits of fervor if we have lost them.

Let us not labor under delusions: what is of utmost importance for each one of us, is not this or that—it is the salvation of our souls by a fervent religious life, that is, a generous will to serve God with generosity and fidelity, in spite of troubles, temptations and difficulties of every kind.

† L. L. H.

* * *

DEPARTURES: Father John F. Kelly, from New York, on the SS. Andania (Cunard White Star line) for Belfast, February 3; from London, on the SS. Durham Castle (Union Castle Line) for Tanga, March 16.

Father Thomas Maguire, from New York, on the M.S. City of New York, Feb. 4, (American-South African Line), for Tanga.

ARRIVAL: Father John Heelan, from Havre, on the SS. Champlain, (French Line) at New York, Jan. 26.

NEW BUILDING AT HOLY FAMILY INSTITUTE

(*The Pittsburgh Catholic*)

Marking the latest step in the development of Holy Family Institute, Emsworth, as one of the outstanding homes for children in this country, a new gymnasium and recreation building was dedicated on Sunday, January 1. This addition to the facilities of the orphanage serves also as a memorial to Rev. Francis A. Retka, C.S.Sp., who was director of the institute from 1915 to 1938. Father Retka had long included this gymnasium in his plans for the advancement of the home in which he was so much interested, but he died last June, while the building was under construction.

Designed by Anthony Pyzdrowski, Pittsburgh construction engineer, and erected at a cost of $60,000, the new building is in Tudor Gothic style, the exterior of red brick, and the interior in glazed brick throughout, floors and roofs being supported by steel girders. The main floor contains the gymnasium proper, offices and equipment rooms; a large balcony has been constructed so as to be suitable for orchestras. The basement contains shower rooms and a number of play rooms. The latter, if future conditions should justify the establishment of high school courses at the institute, can be converted into class rooms.

At the dedication held Sunday afternoon, the building was blessed by Rev. Joseph J. Frania, pastor of St. Adalbert's church, South Side, and addresses were delivered by Rev. John J. Czaplinski, pastor of St. John's church, Sharpsburg; Very Rev. J. J. Callahan, C.S.Sp., president of Duquesne University; Rev. M. W. Drelak, pastor of St. Cyprian's church, North Side; Victor L. Skalski, editor of the "Polish Pittsburgher;" Judge Gustav L. Schramm, of Juvenile Court; Judge Frank Piekarski, of Allegheny County Court of Common Pleas, and Hon. Heliodor Sztark, Consul General of the Republic of Poland. Blair F. Gunther, Esq., introduced the speakers and Rev. Joseph Sonnefeld, C.S.Sp., pastor of Immaculate Heart of Mary church and chairman of the Board of Directors of the institute, presided.

CANNIBALISM!

Blama, Sierra Leone, B. W. A.
Catholic Mission
November 16, 1938.

Dear Father:

Your letter reached me yesterday and I assure you that I was most pleased to receive it. I thank you most heartily for the same. No doubt the depression is causing a shortage in Masses all over the world. Some of the communities here have not had any for some time. This is a hardship in Africa as it is our means of obtaining our bread and butter as it were, besides helping in the payment of our teachers and catechists.

Cannibalism is quite rampant here at present. The three neighboring chiefs have been arrested, and the Political officer tells me that he has enough evidence to hang the Blama chief. Eight people have been cooked here in the Blama Chiefdom and over one hundred in the neighboring one. This has been going on for the last four years. But the civil authorities did not seem to believe it. Last year the missionaries and doctor at the Wesleyan Hospital at Segbwema, thirty-seven miles from here, had a case and reported the whole matter to the Home Office in London. The result was that two men were sent here to investigate and they stirred up a veritable beehive. Last week the Blama chief was arrest-

ed after the people had attempted to kill him with stones and break down his compound. Africa is waking up. The people begin to realize that the League of Nations has abolished slavery and the chiefs here are finding that they must treat their people as human beings.

Please give my greeting to all. With the best of wishes to yourself, I am

Yours sincerely,

Francis J. Haas.

FATHER MICHAEL MULVOY HEADS LABOR SCHOOL IN HARLEM

N. Y. Amsterdam News (Colored) December 21, 1938

Widening the scope of its activities, the Association of Catholic Trade Unions has established a labor school in Harlem under the direction and supervision of Father Michael Mulvoy, C.S.Sp., pastor of St. Mark's Catholic church. Classes are held every Tuesday night of each week beginning at 8 o'clock in St. Mark's Auditorium at 57 West 138th Street.

The labor school is one of three established by the A. C. T. U., the others being located at Fordham University, downtown division, and at Manhattan College. The purpose in establishing the school is said to aid union workers in obtaining a more extensive knowledge of present day labor problems; and through a more intelligent approach to these problems to assist the workers in solving them.

Four courses are now being offered: Labor Ethics, which is given by Father Mulvoy; Economics by James E. Harris, who is acting chairman of the social studies department of the Brooklyn Technical High School; Labor History by Robert Smith, who is a member of the education committee of the A. C. T. U.; and Trade Union Practice and Law, which is given by Harold A. Stevens, who is a member of the Catholic Labor Defense League.

Our Mail Box

Southern Exposure

This section had a rather interesting ceremony last week. At St. Mary's, in Tuscaloosa, we baptized seven converts. Whilst one priest was performing the ceremony, the other stood nearby explaining each act of the ritual, with the translation of the prayer and the meaning of the use of salt and the holy oils, etc. All in all, it was very instructive . . . At a conference held recently, we had Father Daniel Lord, S.J. He gave a fine talk which included the inroads being made by Communism; not only in this country but in some of our Latin American Republics. He spoke in Birmingham, which incidentally has its supply of Reds . . . There happens to be a small organization for Negroes in that city but I suppose if something isn't done about it, it will soon begin to branch out. From what we hear, they are having a bad siege of growing pains . . . That Southern Welfare Conference certainly proved to be a bust! Contrary to the wishes of the President of Tuskeegee Institute, the Negro equality question was brought to the floor. Birmingham has a city ordinance forbidding the commingling of the two races. This was known to the delegates but when a chance of stirring up trouble comes along, they never miss it. Should have chosen another place . . . No doubt but that the papers in the North carried the details . . . St. Mary's, besides growing in converts, is also growing in size. A new class room was just completed in which we are going to have the new classes in domestic science to be started next school term.

Our Levites

SCHOLASTICS ABROAD

Rome, 12-30-38. That we might "congaudere" with His Holiness entering upon the sixtieth year of his Priesthood, the Friday before Christmas was turned into a free day. We really need a supernatural outlook to find reasons for rejoicing with our Holy Father at the present time, since he himself sees storm-clouds all over the world. In his allocution to the college of Cardinals, Christmas Eve, he publicly renewed the offer of his life for the peace of the world and especially for his own people . . . Dominus conservet eum.

Despite such noble tragedy being enacted around us, we remain human and, above all, Scholastics, so that our week's vacation is a pleasant thing after all. Tuesday we took our customary "excursion," this time to Tivoli, ancient Tibur, which is older than Rome: it was quite an ancient city where the ungrateful Brutus and the long lean Cassius (such men are dangerous), furtive-eyed and breathless, sought shelter behind its ramparts after the murder of Caesar. Besides the present railway-line, it seems that others have passed through, such as, to mention only the big halberds, Genseric with his villainous Vandals, Vitiges with his Ostrogoths, and Totila with his just plain Goths—this way they came, that way they went, as David Ross would say. Ours was no such pillaging, plundering march, although I did shoot a few photos. The Villa d'Este was the esthetical object of our promenade, with its fountains, pools and cascades in a bewilderingly beautiful array of sun-reflecting splendor. It was built in 1549 at an enormous expense for Cardinal Ippolito d'Este, son of Alfonso II, Duke of Ferrara. It must be a most pleasant place in summer with its shaded terraces and cool groves. Flanking the various flights of stairs and taking the place of railings or bannisters, are cement troughs down which the water goes bubbling and purling among "stone flowers" to be lost in the wide-open,

grimacing mouth of some deity or other. Were the water wine, it might be Bacchus at the receiving end. Whoever or whatever it was, we all agreed that in the main, Ippolito had good taste. I'm firmly convinced that when you see his villa, you'll be of the same opinion.

New Year and Easter Greetings to you, all in one.

Louvain, 5-1-39. Call it a "Joyeux Noel" or a "Zalig Kerstfeest"—just as you like, only do not start any international discussion over it; at any rate we want to go on record as having spent a really pleasant holiday. Perhaps one big reason was the fact that the Belgian climate "snapped out" of its customary melancholy and presented us with a glorious white Christmas, the first one Louvain has seen for several years—plenty of snow and a right good nip in the air. That was all that was needed to intensify the festive atmosphere already supplied by the colorful setting of winding streets, Flemish architecture, wooden shoes, etc., etc. These things are probably commonplace items of the daily routine for those who have always lived here, but for strangers, they never lose their charm of Old World life.

Just to prove our Catholicity, we held an anti-racist demonstration after dinner on Christmas Day. Yuletide songs in eight languages established our thesis to the satisfaction of all.

King Winter supplied three or four days' enjoyment for all those interested in skating, and I think at least half of Louvain was interested. Just imagine a large lake being taken over by all the fifty-seven varieties of clerics, religious and secular, arrayed in all their different shades of brown, white, black, etc.—and all on skates. Add to that a few army officers in uniform, a whole crowd of men, women and children in all sorts of costumes, and you have a scene to make any carnival look tame.

January ninth finds classes re-opening and us entering upon the last lap of the first semester. So far the term has been uneventful, except for a few conferences by Professors from other Universities, such as Grenoble, Marseilles, and Paris. A Professor from the University of Dublin did great credit to the English-speaking section by obtaining his Doctorate in Philosophy "avec la plus grande distinction" (they just don't come any grander than that).

Studies at Louvain

Our work at the University is going along very well. We are now engaged in the work for the Licentiate. It is a pretty large order to try to complete it in one year, but I think we can make it. We have a new Professor of Moral Philosophy this year. Abbe Jacques Leclercq, whom you will certainly recognize as the author of so many articles in "La Cite Chretienne." We are each following about seventeen subjects. The line-up of Professors is nearly the same as before. Monsignor Noel is doing Epistemology and Philosophy of Religion. We have Messrs. Michotte and Fauville for Psychology; Renoirte for Cosmology; Balthasar for Metaphysics; Dondeyne for Theodicy (he is giving us a complete expose of Kant). Right now he is in the middle of the Critique of Pure Reason. He is rather profound, but intensely interesting. He claims that Kant was certainly one of the greatest masters in the field of Philosophy, and last year in his course of Special Metaphysics, he used many of his ideas—especially concerning the abstractive function of the intellect. At first it seems a strange subject for a course of Theodicy, but after all it does go right to the very foundations with regard to all knowledge, and "a fortiori" our knowledge of God.

Professor Mansion gives History of Greek Philosophy, and an explanation of certain parts of the original Greek text of Aristotle. Van Steenberghen gives a course on the Prima Pars of the Summa Theologica, and another one of the works of Siger de Brabant. Mr. Dopp is to deal with the system of Spinoza. Finally, Mr. de Wulf will continue his History of Medieval Philosophy. That is the only course he is teaching this year. He has been relieved of all the others, as he is becoming rather feeble. He is the last of Cardinal Mercier's original pioneers. His book "The History of the Philosophy of the Middle Ages" certainly is a real treasure. His lectures are the same: he has the happy faculty of taking what for anyone else would be only dead matter and making it live in such a way as to give the impression that it is the only thing worth bothering about.

From among the optional courses, Mr. Kanda has chosen one on the Theory of the State, and one on "Contemporary Pseudo-Mysticisms" (Communism, and a few other—isms). I am following Individual Psychology, Special Questions of Physiology, and Problems of Biology connected with the questions of Heredity and Evolution. We both intend to follow "Critique des Sciences Positives" in the second semester. In preparation for the Licentiate, we also have to do a certain amount of practical work of our own. You can see that we have a pretty full program. It is all most interesting though, so that is half the battle.

FERNDALE HERALD

The contrast between the end of December and the end of January is really frightening! A month ago, all were rejoicing in anticipation of the holidays . . . Now ome the lean days of the Mid-year Pests, pardon, we mean Tests. Well, they'll all be forgotten in a few weeks, and what difference will it make fifty years from now? (Small consolation to us who have to face them next week!) . . . But on to more pleasant things. Ferndale witnessed a full round of entertainment over the holidays, with no cover charge. The "Christmas Carol" was re-enacted this year, and put us in the Spirit of Christmas. (Huh! as if we needed anything.) Then came the Comedy, "It Pays to Advertise." Another day Father Brennan brought all his movie equipment and treated us to five hours of talkies; we had two notable and welcome interruptions during the movies. The first

was supper, the second, a short talk by Father Owen Francis Dudley, who gave us a brief account of his work, from which we gather he is to England what Goldstein is to the U. S. . . . Among our visitors we welcomed Father Lundergan and the Novices, Fathers Dooley, Ackerman and J. Hackett. The latter gave a rather inspiring talk—in basketball, we defeated St. Basil's of Stamford, but had our ears well pinned back and our feelings well hurt in losing two encounters with Maryknoll. Of course, we may be prejudiced, but we should have won that game, for we outplayed, outscored, and according to the referee, outfouled the rivals. The fouls were our undoing, as they scored on 13 of the fouls and won the game by 8 points; Gee, we're always being persecuted.—We know you have all heard that we were visited by the Messenger of Death, who summoned our good friend Brother Vincent. By this time we feel that Brother has solved all those Scripture puzzles he was ever proposing to unsuspecting souls.—

R. I. P.

KERNELS FROM CORNWELLS

For the second time this season we are enjoying a winter wonderland, though this second act is not nearly so severe. We are still waiting for skateable ice.

As mentioned last month, we are preparing a library for the Fathers, the College Department and one for the Preppers. We have rooms, the shelves, the chairs, tables and lights, and a few books remaining since the fire in 1925. We could use many more books. So, if you have any extras that you want to get rid of, for lack of space, or, if you know someone disposing of a library, would you kindly send them our way? All kinds are acceptable —from autobiographies, through fiction and novels, to zoologicals, i. e. from A to Z.

Since the lockers were installed, the basement has been improved a hundred per cent. Gradually the interior is catching up to the exterior in rejuvenation.

With the New Year came a reorganization of the CSMC units. There are now two Units—with the senior division, composed of the college classes, becoming a discussion club devoted to up-to-the-minute sociological topics.

Despite the mild weather that we were having, basketball held the chief sport interest during the month. Besides the intramural games between such teams as the Mighty Mites and Pat's Brats, etc., several representative teams are being groomed for games with outside teams, to be played after the exams.

The latter, exams, are the chief headache now. By the time you read this they will have been passed—or else!

Fathers Provincial, Recktenwald, T. C. Dooley, Haines and Sheridan have been among our visitors during the past month. Father McCaffrey took time out from his retreat at Eddington to call on us.

Last but not least, the feast of our Immaculate Mother on the 16th was duly celebrated by the Community.

Articles

THE VENERABLE LIBERMANN AND HIS FAMILY

The ways of Divine Providence are inscrutable. This is at no time more manifest than when God chooses his instruments for accomplishing his Will and his designs of love on mankind. One need but recall the conversion of St. Paul—it was nothing short of miraculous: nor are such manifestations of God's Providence merely ancient history. God has provided our own time with a St. Paul—a proselyte Jew, who succeeded not only in effecting the conversion of many, but more—in founding a religious Congregation.

In order to see how marvelously the Hand of God worked in "that little Jew who could talk so well about God," it is fit to know his family, and particularly the environment of his early days.

As Rabbin of Saverne, Alsace, Lazar Libermann was almost fanatical in the observance of all Jewish tenets. His name was originally Samson, but in order to conform with the Imperial Decree, issued by Napoleon, on the 8th of April, 1808, he changed his name to Lazar; the family name of Libermann, however, he kept. His wife, Hindel Jacob, changed her name to Haller Lea.

The Rabbin Libermann was a master of the maxims of the Talmud and he himself thoroughly instructed his children in them. He found two of his children apt pupils, and on many occasions, his paternal pride was gratified to see them carry off honors in Talmudic discussion before the assembled Jewish aristocracy. However, the brilliant future he had predicted for them was not to be realized, for they both abjured the faith of their ancestors, and embraced Catholicism. The enraged Rabbin was cut to the quick, and the imprecations he uttered against them were many and violent. But the neophytes, although wounded in their filial love, had sworn fidelity to the Christ, and him alone would they serve. They did their utmost to convert their father, but the righteous Rabbin adhered obstinately to his Jewish belief and never changed in his unnatural disposition towards his loving sons. He died a few years after their conversion.

It has been the unanimous opinion of the people of Saverne—Jews. Catholics and Protestants alike—that the Rabbin Libermann was a straightforward, upright and honest man. Of his patriarchal charity, one cannot doubt, for he had in his own home, a room where he received the poor, day and night, and kept them at his own expense. His co-religionists esteemed him very highly because of his great learning and science. The Jew in whose arms he expired attested that he was commendable in every way.

On the ninth of October, 1790, the first child was born to the Rabbin Libermann and Haller Lea. According to Jewish law, the child was given, eight days

after his birth, the name Samson. He was one of the Rabbin's brightest hopes because of his knowledge of the Talmud. However Samson, at an early age became dissatisfied with the shallowness of the Jewish doctrine and ceded his prospective position as Rabbin to a younger brother in order to take up the study of medicine at Strasburg. By diligent application, he soon became one of the most eminent doctors of the city. At this time he married Isabella Mary Antoinette Meylert, a native of Cassel, Germany, where she was born in the year 1794. She was similarly situated with regard to her faith.

In expectation of the birth of his first child, Doctor Libermann addressed himself to the Protestant authorities with regard to Baptism; but was given no satisfaction, and again his mind was thrown into doubt and anxiety. However, shortly afterwards, the last vestige of his ancient faith was entirely lost, for, as secretary of a Jewish Committee, organized to effect some improvements in the schools, he addressed a memorial to the hierarchy of France, exposing the wants of the Jewish people and importuning the French clergy to establish missions among them. This document was submitted to the Bishop of Strasburg, who, providentially, referred the Committee to his Vicar General. As a result of this, Doctor Libermann and his wife were received into the Church, on the fifteenth of March, 1824. He was the first of the family to embrace the Catholic faith.

God blessed the proselytes with a family of seven children, all of whom were thoroughly instructed and reared in the Catholic faith.

After the death of his wife in June, 1856, Doctor Samson Libermann retired to Langonnet, Brittany, France, where he died, January 14, 1860.

The second child of the Rabbin Libermann was born at Saverne, May 5, 1794, and was named David. He was faithful to the religion of his father for quite a long time before grace induced him to embrace Christianity; in fact, he was the last of the family to do so. At his Baptism he took the name of Christopher.

Shortly after his conversion, he went to America where he married. He died in 1845.

Henoch, the third child, was born at Saverne on the 15th of August, 1796. In 1817 or 1818 he went to America where he took up his abode. He evidently remained and died a Jew, for no mention is made of his conversion in the correspondence of his Catholic brothers.

The fourth child, Felix, was born at Saverne in the seventh year of the French Republic, corresponding with 1799. He was a bookbinder by profession, and operated a bookstore in Paris. He too, abjured Judaism, and accepted the true faith. He later married Miss Berger, who bore him four children. Felix Libermann died of the cholera, in 1849.

The fifth child, the child of God's predilection, was born at Saverne, on the 12th of April, 1802; and was given the name of Jacob.

As a child of a fanatical Rabbin and being of a naturally weak body, subject to many infirmities, Jacob was clearly marked with the sign of the cross from the very beginning. Not even among his companions could he find a heart in sympathy with his overwhelming sorrows.

The only consolation of his youth, his mother, died when he was but nine years old; and instead of finding support in his master, the latter gave the hapless child such inhuman treatment, that he bore the effects to the grave.

Later on, Jacob attracted the especial attention of his father because of his knowledge of the Talmud, and his thorough aversion for all that was Christian. He was therefore chosen to succeed his father, and was sent to Metz to complete his rabbinical studies.

The conversion of his oldest brother, Samson, greatly disturbed but interested him; it threw his mind into great perplexity. However, the faithful correspondence of Samson gradually planted the seed of God's grace in Jacob's heart. The call of God was now due. It came in the form of a book—Rousseau's "Emile",—a book more calculated to destroy faith in a human soul, than to give it to an unbeliever. But God's ways are wonderful. His means of mercy and providence throw the mind into marvelous confusion. Jacob recognized the call, and like St. Paul, he immediately and perfectly followed the Voice of the Master.

He was baptized on Christmas eve, 1826, and took the name of Francis Mary Paul; Christmas day he made his first communion. The ineffable love for his new Master, which now possessed his soul, overwhelmed him; he saw clearly that he must sacrifice all; he must become a priest. With entire confidence in God, and despite all opposition, he entered the seminary.

The neophyte now enjoyed his Thabor, but he too, like his Master, was to have his Calvary. On the eve of his ordination to the subdiaconate, he was stricken with epilepsy, which, together with a spiritual dryness, dogged his steps for ten years. God had sufficiently tested the mettle of this servant and had found it true. The acolyte was cured of his "dear malady" through the intercession of his heavenly Mother.

Strengthened by suffering, and full of faith, he now commenced his active life. Relieved of his canonical impediment, he was ordained on September 18, 1841. On the 25th of September of the same year, he founded the missionary society of the Immaculate Heart of Mary, which in 1848, was amalgamated with the Society of the Holy Ghost.

He presided as first Superior General over the Society of the Holy Ghost and of the Immaculate Heart of Mary, for the remainder of his life, setting a living example for his spiritual children in the desire for suffering and total resignation to the Will of God. He died in the odor of sanctity, on the second of February, 1852. The process for his beatification was introduced in Rome in 1876, and on June 1st, of the same year, he was declared Venerable by Pope Pius IX. On June 19, 1910, his practice of virtue was declared heroic. In God's good time, our Venerable Father's sanctity shall be proved and our Holy Mother the Church, shall place him canonically on the calendar of the Saints.

Nathaniel, the sixth child, was born at Saverne, on February 4th, 1805. He became a shoemaker by trade. Later, he entered the true fold under the name of Alphonse.

Shortly after his conversion he went to America, where he was very successful in business but unsuccessful in keeping the faith. However, he soon met with severe losses and was reduced to very straitened circumstances. Humbled, though not despairing, he turned to his charitable brother, the Venerable Father, who joyfully received the prodigal, and supplied his wants through the Congregation. Residing at 153rd Street, Nth District, New Orleans, La., Alphonse lived long enough to reanimate his fervor and be a good Christian.

The seventh child, Esther was born at Saverne on the 31st of March, 1807. She was married to Lazar Libman, a classmate and intimate friend of her brother, Jacob, when he was at Metz. Esther remained faithful to her Jewish husband, and died a good Israelite at Zellviller, Lower Rhine, Alsace, in 1840 or 1841.

After the death of his first wife, the Rabbin Libermann married Veronica Weil. They had two children: Isaac, their first born, became Grand Rabbin of Nancy, and died there, September 18, 1889 at the age of seventy-four.

The second child, Sara, became the wife of a Jewish merchant, Mr. Wolfe, at Lautenburg. Sara was very dear to her saintly brother, the Venerable Libermann, who did his utmost to convert her; but in vain. She died a Jewess.

Thus did God make manifest his Divine Mercy and the inscrutable ways of his Providence in regard to the family of the Rabbin Libermann. We are convinced that as long as the spirit of the Venerable Libermann animates his spiritual family, the Spirit of God and the Heart of Mary will lead it in the footsteps of its Saintly Father, to accomplish God's difficult work among His beloved, but neglected and despised children.

MR. ISAAK D. WILLIAMS

All the members of the Province who have passed through the Novitiate in Ridgefield will remember the good and faithful caretaker of the estate in years passed by, Mr. Isaak D. Williams. This gentleman who lived retired for some years in the cottage on the property itself, died there on Tuesday, December 27, 1938.

Everyone knows that Mr. Williams was not of our Faith, that, in fact, did not belong to any denomination; he was a rigorous unbeliever. Some of the former novices had tried to convince him of his errors, but found to their regret that his prejudices against Religion were too strong.

Now, we have the consolation to state, that they were simply mistaken. Mr. Williams was received into the Catholic Church on December 6, 1938, just three weeks before he died. On that very day he had received Holy Baptism at the hands of our Reverend Father Master, John M. Lundergan. On the feast of the Immaculate Conception he made his first Holy Communion. The last Sacraments were administered to him several days before he died.

This conversion which rejoices everyone of us, was probably obtained, more by silent prayers than by convincing arguments. Let us thank God for it and pray more fervently than ever for the conversion of unbelievers.

B. N.

TWENTY YEARS AGO

February, 1919

Monday, the 3rd.—Free day in honor of our Venerable Father. There was a soiree at 7 p. m. The concert, which was very well rendered, was as follows:
Song.—Greetings to our Ven. Father: Select Choir.
Essay.—Ven. Libermann as Seminarian: Mr. Haas.
Piano Selection.—Mr. van de Putte.
Essay.—The Deathbed Gift of our Ven. Father to his children: Mr. Stanton.
Missionary Song of Departure: Select Choir.
Star Spangled Banner: All.

Wednesday, the 5th.—No change. Rev. Fr. Superior was confined to his bed today.

Thursday, the 13th.—Ordinary rule. Fr. Caron, the novice-priest arrived today.

Saturday, the 22nd.—Washington's birth (*sic!*) The rule was: 5:30 Rising (due to colds), etc.

Wednesday, the 26th.—No change. Chapter was not held this evening.

Thursday, the 27th.—No innovation. Chapter was held this evening.

Friday, the 28th.—Ordinary rule obtained today.

(*Our journalist never liked to say the same thing in the same way.—Ed.*)

---

* YOUNG BEAUTY

Hide their beauty from mine eye,
Or teach me now to leave it,
Lest it wane, lest it die,
Lest I grieve it.

That perfect beauty breeds this hour,
I know, and still I mind
That fruit is fair, but ah, the flower
Was sweet in the wind.

Young days I gave with love to my Lord.
I would not have them back;
Yet change my robe, and change my cord,
They both are black.

Put on me morning's gold and white.
(Black is the shade of sorrow.)
Youth need not know it yet—that night
Will come to-morrow.

Then let me look on them again.
(Tears have a subtle tincture.)
These were boys. These are men.
(Bind my cincture.)

John Louis Bonn. S.J.

(*From Canticles and other Poems. Bruce Humphies Inc.*)

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OUR PROVINCE

l Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

Our Late Holy Father Pope Pius XI

LUME SEVEN
UMBER THREE

MARCH
1 9 3 9

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OUR DEAD

DURING THE MONTH OF MARCH WE PRAY FOR:

Father Matthew Heitzmann, who died March 3, 1917, aged 79 years.
Father Michael Ward, who died March 7, 1908, aged 42 years.
Brother Ludolf Schoenrock, who died March 13, 1927, aged 60 years.
Father Lawrence Farrell, who died March 14, 1934, aged 65 years.
Father Thomas Molloy, who died March 19, 1928, aged 59 years.
Father Anthony Jaworski, who died March 24, 1909, aged 64 years.
Father Theodore Maniecki, who died March 25, 1929, aged 52 years.
Father Robert Tobin, who died March 28, 1900, aged 44 years.

Lest We Forget

Father John Otten

1853-1926

Father John Otten was born at Aix-la-Chapelle, March 12, 1853. At a very early age he joined the Congregation of the Holy Ghost at its House of Studies in Marienstadt. Obliged to leave Germany on the promulgation of the *"May Laws"* in 1870, he went to Langonnet in Brittany, where he completed his junior studies and in due course studied Philosophy and Theology. His ordination took place at Chevilly in 1876.

He began his priestly career teaching dogmatic theology and other higher branches at Notre Dame de Langonnet. In 1879 he was appointed to the faculty at the Mother House, Paris. With Father Joseph Strub, first provincial of the United States, he came to this country in 1881. His first appointment was to St. Vincent's parish in Arkansas. Six years later he was called to St. Mary's, Sharpsburg, where he assisted Father Schwab for two years. He was then sent to Tarentum, Pennsylvania, in 1889. Here he founded and built Sacred Heart parish which is one of the memorials to his zealous efforts. In the summer of 1895 he went to Aix-la-Chapelle on a pilgrimmage and on his return was appointed pastor of St. Mary's, Sharpsburg, at which post he remained until his death.

Father Otten's gifts were many. He was a teacher, pioneer, founder, builder, organizer, preacher, business man, sincere religious priest. Proficiency in any one of these roles should be enough to stamp a man as successful, both in the eyes of the world and in the eyes of God.

Sometimes it seems as if God distributes the talents and agreeable qualities of man unfairly. To some He gives neither great intelligence, nor attractive personality, nor grace of manner, nor fine appearance. Some men are blessed with all these. Certainly God has a set purpose in distributing his gifts. Just what it is, is not for us to decide. But what we do know is that He will demand a strict account of them. Accordingly, the great man who squanders his talents may be surprised to find himself far below the ordinary man in the Heavenly Court. And again the great man who makes good use of his talents has no reason to expect a higher place in Heaven than the man of ordinary talents who also made good use of his. After all the little fellow did as much for God as was in his power. The Just God does not regard the gifts we possess but rather considers how we use them.

Father John Otten may be numbered among those who received an abundance of God's gifts and blessings. And of him it may be said that he used them to great advantage in his ministry, for he spent himself and was spent in the service of the Lord. May we, his humble followers, become masters in at least one of the fields in which he excelled. It is almost too much to hope to be so generously gifted, but we can do all things in Him who strengtheneth us.

News

NEW IBERIA, LA., MISSION

(From Our Colored Missions)

In summing up our activities for the past year we feel that much has been done for the greater honor and glory of God and the salvation of souls.

First and foremost were the First Holy Communions of the children. Twenty-nine boys and twenty-three girls made their private Communion, while twenty-four boys and twenty-five girls made their solemn Communion.

The Sodalities continue to flourish. Thirty-two were enrolled in the Children of Mary on December 8th; although the day was an exceedingly stormy one, most of the members braved the elements to be present.

The best sign of growing spirituality in a parish is the number of young folks who attend Mass every Sunday and receive the Sacraments frequently. If they continue in the same spirit we may expect a genuinely religious community in the next generation. At present we have thirty young men and women coming to the hall every Monday evening for choir practice.

During the year, a former pupil, Eva Blaise, now Sister Mary Gervase, was permitted to visit her family in New Iberia. She is the only one from the parish who has entered religion and naturally we are very proud of her. We try hard to foster vocations to the religious life.

The spiritual highlights of the past year were the Forty Hours' Devotions, the Midnight Mass on Christmas and the Eucharistic Celebration for the deanery of New Iberia.

The parishioners were delighted with the privilege of taking part in the Forty Hours' Devotions. The school children kept their watches during the day. Their hours of devotion were spent in saying prayers, singing hymns and listening to simple meditations read by the Sisters. The Children of Mary had their own special hours.

The church was taxed to capacity at the Christmas midnight Mass. Many were unable to get in.

Each deanery in the diocese of Lafayette had Eucharistic Devotions, which consisted in services similar to those held on the feast of Corpus Christi. The purpose of these devotions was to prepare for the Eucharistic

Congress in New Orleans. Approximately three thousand colored folk attended the celebration here. The white people were indeed surprised to see so large a number. But, far greater than their surprise at the large congregation was their edification at seeing their piety. On that occasion the conduct of the parishioners of St. Edward's made a profound impression on the townspeople. There was perfect order and reverent silence and strong simple faith.

The work in the school is progressing with the same gratifying results as heretofore. St. Edward's is still rated A-1 by the State Board of Education.

On October 1st, last year, the children presented a detailed athletic program in the morning, and an instructive program in the evening, to the rural school teachers during their seminar here. Although St. Edward's did not receive any championship award, it did maintain a high standing. The boy's basketball team made a gratifying showing in the number of games won. In the local track meet, in which six high schools competed, St. Edward's received the highest number of points.

In the field of dramatics, the children displayed unusual talent. At Christmas time, *"The Light That Shone"* was presented, and for school closing, *"The Last of the Vestals."*

Negro Health Week was the occasion of a succession of triumphs. The first event was a health parade, in which the schools in the county took part. St. Edward's chose for its theme, *Sports for Health*. Our float represented the various sports in which school children take part, and won first prize. At the annual exhibition of the work of the schools of the county, St. Edward's again carried off first prize. Our students likewise received the highest awards in the annual Tuberculosis Essay Contest. A seventh grade girl of our school won the only prize offered for that grade. The book reviews, entered by a senior student in the high school, and by a seventh grade student, were of such merit that they were sent to the Library Headquarters at Baton Rouge and placed on exhibition there during the summer school session.

The final event of the year was the graduation exercises for both departments. There were six graduates from the high school and eighteen from the elementary. Of the six from high school, four are continuing their education.

DETROIT

The Detroit confreres celebrated the anniversary of our Venerable Father, February 2nd, at our West Side Colored Mission, St. Benedict the Moor, as the guest of the newly appointed pastor, Father Tim Murphy. He has already become so much a Detroiter that he no longer clings to the pronunciation *DEtroit* but like all good local people now speaks of De*TROIT*. Present at the gathering were: Fathers Thiefels, Caron, Schillo, Ackerman, Hoeger and Joseph B. Murphy of Kilimanjaro. Parochial duties kept Fathers Beriault and Montambeau from attending. Father Wuest was home fighting an attack of grippe.

* * *

Father Joseph B. Murphy spent the month of January with us collecting for our works in Kilimanjaro. The archdiocesan office of the Propagation of the Faith assigned him four parishes for collections on four Sundays in January. On one weekday he made a successful appeal in St. Mary's at the noon Mass. During the month he showed his movies in the schools, colleges and institutions of the archdiocese. In February, with the authorization of his namesake, Bishop Murphy of Saginaw, he took up contributions in St. Mary's, St. Joseph's and St. James', Bay City.

* * *

Father Montambeau has discovered parlor games suitable to be "played by the clerics of the country." Send him a stamped self-addressed envelope and he will tell you where to get them and how to play them.

* * *

Father Ackerman preached a very successful week-end retreat at Mount Mary Retreat House for Women, to the Catholic Social Workers of Detroit. During Lent he will preach a retreat for the Junior Catholic Women's Study Club. He is also booked to give a series of lectures on social problems to the Catholic Big Sisters of Detroit.

Father Hoeger preached the retreat at St. Mary's Academy and College in Windsor, Canada, February 14, 15 and 16, also the recollection period for the Religious of the Sacred Heart in Detroit for the close of the old year and the opening of 1939. He is scheduled to preach the Commercial School Retreat of three days in Detroit and a day of recollection for the Junior Ladies of Charity at the Academy of the Sacred Heart.

* * *

The days of soul-harvesting seem to have come for what was so long, little St. Peter Claver's Colored Mission. Father Thiefels and Father Caron are busy all hours, day and night, every day, with a big, fully organized Colored parish—church, school, convent, community house and colored folks' activities all over the East Side of the city. Father Thiefels is frequently invited to lecture on his work at various gatherings.

ST. MONICA'S

New Orleans

"We are still plugging on in our effort to raise the money necessary to build a little rectory and I am sure we will be able to realize our dream this year. If everything goes well, we hope to be in no later than St. Monica's day, May 4. The Archbishop is very well p'eased, and in a recent conversation he promised some financial aid if his budget will allow. I am awaiting his return from a short vacation and hoping for the best.

Things are still pretty desperate here. It seems that our people especially, cannot get out of the depression rut. Even now there is talk of laying a number of them

(continued on page 6)

OUR PROVINCE

VOL. 7 MARCH, 1939 No. 3

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Editorials

Oremus Pro Pontifice Nostro Defuncto

Prosit, quaesumus, Domine, animae famuli tui, Pii, Summi Pontificis, misericordiae tuae implorata clementia: ut ejus, in quo speravit et credidit, aeternum capiat, te miserante, consortium. Per Dominum. (Postcommunio pro defuncto Summo Pontifice.)

By the time these lines will be published, our new pontiff shall be "gloriously reigning." And although it is appointed for all men to die and for all men, in the dead Pope's last words, to "have the same last rites," we cannot but recall with what suddenness, nay, even cruelty, the sad news of his death swept over the whole Christian world. The Pope of Peace, of Catholic Action, of the Working man, of the Missions, is gone, and what assurance have we of a worthy successor? With the eyes of the body and the mind of the world, we wonder. With the eyes of the soul and the inspiration, we know: "Behold I am with you all days, even to the consummation of the world."

* * *

Salute to the Theologians

To those of us who have been blessed with a course in theology, the feast of St. Thomas Acquinas never recurs without awakening the dear departed days of Dogma and Moral. The "disputed questions," the "various systems," Suarez, Scotus, Cajetan—breathe the name of St. Thomas and all the old ghosts walk again, revered, mellowed "ha'nts" of an enchanted past.

Then there are the *"little masters,"* as famed in Ferndale as even the Angelic Doctor himself; men who were "right" because the Church is right; men who were "safe" because St. Thomas is safe. Their spirits, too, tread the yellowed corridors of our memories—pointing, explaining, guiding, enlightening, fashioning docile minds in the old moulds of the "Masters."

As we hearken back on the long line of these benevolent *"little masters,"* the names leap up and poignantly say, "Will you forget us, dear boys?" Absit! We salute you today and though only in the next world shall we know the true depth and scope of your warm genius, for us you will always be "The Master." Fathers Cronenberger, Byrne, Hoeger, Carroll, Brannigan, McGlynn, Knight—you who live on, still wish wholesome remembrance of imparted brilliance—we who sat at your feet, raise today a grateful toast to you and to St. Thomas and to all the great theologians of the Church.

The writer of these lines, quixotically perhaps, cannot refrain his pen from a special tribute to the great intellect today holding the chair of Dogma in Ferndale. Of Ferndale's "Masters of the past," this writer knows only the legend. Of Ferndale's living "Master," G. F. K., he knows the touch and the taste. To be brief, the fluent character of his grasp of the alpha and the omega of theology, the almost unexampled ability to reduce the abstruse disquisitions of theologians into palpable bread for the ordinary pupil, the truly amazing and Christ-like patience with the dullest mind—these are the marks of extraordinary genius and other-worldly kindliness.

Some may dismiss the writer for a "devotee." Nevertheless, the staple medium of daily experience and the testimony of a host of unemotional witnesses, is not to be accounted lightly. We heartily thank God for such a man! *Prospere procede et regna!*

NEWS (*continued from page 4*)

off WPA because of the recent curtailment of funds. It will be pretty tough going, if that is so.

I don't know if I had a chance to tell you that we got another Sister this year. This was quite an important event, and improved the school situation a great deal. Last year, for example, we had 126 children in one room; this year we built an extra room, so that we have 55 children in one class and 60 in the other.

Outside of any little difficulties we may be having with the money question, we are happy, and have a successful year so far. Father Brooks is a fine co-worker, likes his job, and is beloved by all the people."

* * *

Oklahoma City

"Oklahoma City is a good place. I don't know how many really appreciate what a swell job Father Tim Murphy did here. These Catholics of his really have the Faith. The Holy Ghost Fathers are well thought of. The parish although small, is in excellent shape, spiritually and materially. You gave me something to shoot at when you put me here to succeed Tim."

* * *

Okmulgee, Okla.

We got the new school bus last month. The school enrollment is now 310. The Bishop is delighted. Last week before all the priests of the diocese at a convention he gave the Holy Ghost Fathers a big hand. We are trying to keep up the good work.

News also comes from Oklahoma that the first semester at Catholic College, Guthrie, Okla., was brought to a close with a retreat for the students. A number of the non-Catholic pupils followed the exercises, and several former students returned for the occasion. Reverend W. C. Strahan, C.S.Sp., of Okmulgee, was the director. Father Strahan's clear and forceful exposition of the eternal truths together with his practical application to the group, made a deep impression on the students. This was evident from the strict observance of the retreat silence and the general spirit of recollection. (Southwest Courier, January 28, 1939.)

* * *

Our Mother of Consolation, Mt. Carmel

"The Bishop and the Superintendent of Schools have both told us that we have the best school in the diocese of Harrisburg. Spiritually, the parish is also doing well; over 54,000 Communions last year."

* * *

Morrilton, Ark.

"When will you do us the honor of a visit? We shall be proud to welcome you to our new rectory into which we moved last week. On Saturday (February 11), the Bishop, almost all the Monsignors, and a good number of the clergy were my guests on the occasion of the funeral of Father John Laux, a native of Morrilton, and my one-time teacher in Knechtsteden."

* * *

On February 5th, Father McGlynn received the Perpetual Vows of Mr. Chester T. Malek.

The Superior General compliments the Editors of *O. P.*—"Always well done."

* * *

Father Fahey has sent a series of articles to Father Coughlin. They deal with the Jewish control of the Bolshevik Revolution in 1917; the criticisms of Msgr. J. A. Ryan in the "Commonweal," of Mr. David Goldstein, etc. He takes the question of anti-Semitism in detail, pointing out the meaning of the naturalistic struggles against the supernatural life of grace in Germany and in the world. In submitting these articles Father Fahey says: "I hope that I have not failed to do honor to Father Libermann and to the Congregation of the Holy Ghost."

* * *

Your charitable prayers are requested for the happy repose of the souls of: Father Holt's father, Father Callahan's brother, Msgr. P. C. Danner, V.G., chancellor of Pittsburgh, brother of Fathers F. A. and J. P. Danner, and for Mrs. Rose Gillespie, mother of our late confrere, Father Eugene Gillespie. R. I. P.

* * *

WANTED:
BOOKS FOR THE LIBRARIES AT CORNWELLS.
HELP YOUR ALMA MATER.

The Ferndale Mission Unit requests back numbers of the Homiletic Review, the Ecclesiastical Review, and the Catholic World for confreres in Africa.

STATUS ANIMARUM

Pittsburgh, Duquesne, 1938

146 Catholic students resided on the Campus.
8,592 Holy Communions were distributed.
Baptisms, 1.
Marriages, 2.
Daily Masses for students at 7:30 A. M. and 8:15 A. M. Sundays and Holy Days at 8:30 A. M.
High Mass every Friday and on the principal feasts.
Benediction of the Most Blessed Sacrament on all days permitted.
Exposition of the Most Blessed Sacrament all day once a month.
Confessions Saturday evenings, the eve of Feast Days and the Thursday before the first Friday.
Retreats, 2, for University students, and for Preparatory students.
Thirty-five Sisters from seven religious orders and eight different states resided on the Campus during the last summer school session.

"THE FERNDALE RETREAT LEAGUE

The evening of February 14th saw at Ferndale the birth of the "*Ferndale Retreat League.*" Some thirty-one members of the various retreat groups gathered to

discuss the organization and furtherance of the Laymen's Retreat Movement.

During the meeting a Board of Directors was chosen and problems discussed. It was decided that there must be:

1) a better understanding of the League with the local clergy,
2) publicity in the Secular and the Religious Press,
3) a furthering of the retreat movement by personal contact of league members with non-members,
4) the holding of annual banquets in the various cities early in the spring, so as to organize the retreats for the year; retreatants, their friends and the local clergy are to be invited.

Retreats for boys were discussed. It was decided that the groups will be limited to forty boys each. There are three Junior Retreats scheduled for 1939.

This meeting is to be held annually, but instead of a delegation from each group, only the members of the Board of Directors are to attend.

PROGRAM

FORUM ON CHRISTIAN DEMOCRACY
(fifth season)

ST. MARK'S AUDITORIUM
57 West 138th Street, New York City
SUNDAY, FEBRUARY 5TH, 1939, AT FOUR P. M.

Topic:

"RELIGION AND LIBERTY"

1. *The Forum on Christian Democracy*: Retrospect and Prospect — Mr. Maceo A. Thomas
2. *Presentation of the Chairman*: — Dr. Hudson J. Oliver
3. *"Religion and Man's Freedom:"* — Rev. Gladstone O. Wilson
4. *"Our American Liberties:"* — Mr. Thomas M. Woodlock
5. *Discussion and Summary*

SIERRA LEONE, SEMINARY FOR BLAMA

Blama is very peaceful at present. The school is on holiday but in two weeks' time we shall have all the noise and the daily fights that are to be expected from two hundred healthy boys.

I have just returned from my retreat and find about forty letters to be acknowledged. At the end of the retreat the Bishop and his council met and decided to open a Junior Seminary next month. Blama was the place chosen. It was like being struck with a thunderbolt. Last May in council I suggested that, since funds are low, and since Rome is so insistent, one of the missions should be sacrificed for the work. Then again, Bishop Kelly knows, because he relieved me here when I was home on holiday, that I have had each month special devotions to the Holy Ghost for vocations. No doubt these two points influenced him in choosing Blama. However it may be, it is a *fait accompli* and the boarders will become day scholars and the boarding department will be used for the seminary. The ordinary work of the mission will continue. This is just a little extra chore thrown in for good measure. I have asked the Bishop to appoint my assistant, Father Harrison, as director. That will leave me free for the other work and for the material side of the seminary. Father H. is only out one year, but he is an excellent religious and an exemplary priest. I feel he will have great influence on the candidates. We have three in Blama who have expressed a desire to be priests, and there are others—I do not know how many—from the other missions. I had hopes of becoming the first resident pastor of the new mission I opened among the neighboring tribe last year. But this looks as if I am chained to Blama. God's Will be done as long as I can keep my health which was not famous this past year.

The pamphlet you sent me on Catechetical Instruction practically mirrors the difficulties we have on the same question. I was glad to receive it as we are hoping to renovate and unify our catechetical instruction course in the Vicariate. That was one of the questions brought up in the chapter after the retreat. I assure you I shall not hesitate to push forward American views on the subject. In fact, I am sending Father Cassidy's pamphlet to the Bishop . . .

My uncle in California has written after twenty-five years. One of his sons is the priest in charge of the deaf mutes in Los Angeles archdiocese. I had not heard from him since I was in Cornwells. He is the only relative of my mother living. He began studying for the priesthood years ago but had a scrap with the director for smoking and left, going to the far West. It seems my grandfather went to bring him home. He had been at Beatty. In Pittsburgh he met Father Strub, C.S.Sp., who offered to accept him in the scholasticate at Duquesne but my uncle refused . . . So, the next time I come home I shall have to pay him a visit. —F. J. H.

ADMONITION

Nor ice nor fire shall harm you now.
  The snake shall guard his slender tooth:
The blast that cuts the horny bough
  Is temperate to youth
While through the branchings of the night
  Where the thorn withholds the fleet
Incontinently flame your white
  And unreproved feet.

But you shall beg for stone and steel,
  Sharp things that tore the world apart,
For even the thorn that pricked your heel
  To prick again your heart,
When death comes and you cannot weep,
  And beauty, and you cannot sigh:
No dream reproves the empty sleep
  Nor any tear, the eye.

—John Louis Bonn, S.J.

(From Canticle: and other Poems.
—Bruce Humphries, Inc.)

Our Mail Box

SOUTHERN EXPOSURE

Having made a forced landing in Northern fields it makes one realize how good life can be below the Mason-Dixon line. Through days in the North with the temperature 6 below zero . . . a twenty-two hour train ride and you find yourself in the Deep South writing something like this beside an open window with a warm sun beating down on your back . . . By way of warning to Scripture students and future I-know-the-answer-men I give you the following. During the course of a catechism class in which I was asking questions about the death of Christ one lad said, "Father, (supply your own dialect) you said that the soldiers played dice to see who was to get his garments." I answered him in the affirmative but that didn't satisfy him. He looked rather quizzical so I asked him what was wrong. (That's where I made my mistake because the book I studied didn't have all the answers). So he said, "If the soldiers took His garments where did He get the one he had on after the Resurrection?" After all what's one more miracle! . . . A little Negro just back from Detroit informs me that if you wear a cross and ask Catholics up there for something they will always give it to you. Doesn't take long to get onto the ropes . . . On second thought I wonder if that was a hint . . . A sad note is sounded in Our Province (two, if you add this). I see where the French is to be translated into the vernacular. Although my translations were often of my own making, I did get a kick out of pronouncing some of the words. Think of the years trying to get the proper labial contortions for "le." With apologies to Fr. J. O'R, I can't help but recall, "Pucker up your lips, now Jimmie, as though you were going to kiss mama." Or was I?

AFRICANA

. . . I am very grateful for the broad education and experience received at Ferndale. The old days of making roads, repairing old cars, making tennis courts, repairing, plastering and painting the house—all come to use in Africa. I recommend all future prospects for Kilimanjaro to learn as much of these things as possible. If one is placed in charge of a mission, one must have at least an interest in, if not personal experience, to repair and build. Every day something wants attention, to be repaired or replaced in the mission compound. It is a great thing to know a little about a motorcar in case of trouble on safari or on the road. I still remember the fatal day in Ferndale when I learned to drive one of the old Fords, and drove it into the lake —but at least I learned by mistake.

Our Levites

SCHOLASTICS ABROAD

Rome, 1-17-39. The collective conscience of this foreign mission has been somewhat troubled of late: and it's all on account of the weather. Since about the second week of January we've been basking in pleasant sunshine every day. (At least when we've had time to bask.) Which really doesn't seem right when we reflect on the plight of some poor souls living in, say, Fribourg or Louvain or Connecticut. But said conscience is somewhat eased when we ask ourselves: "If spring comes, can summer be any great length to the rear?" When summer does come, substitute in the above the word "broil" for "bask."

If you're looking for diversion: The latest sport in these parts is guessing when the war will start. The more conservative element is putting it in the fall of '40, the plungers as early as March or April of this year . . . What a lot of harm to civilization just one good bomb could do around here! . . . Featured in the local cinemas is "Biancaneve E I Sette Nani" (Snow White and the Seven Dwarfs, Mr. Stupid). Bishop Hilhorst, vicar apostolic of Bagamoyo, stopped over a few days en route to Africa. He lands at Tanga . . . The Cardinal Archbishop of Lyons spoke here some time ago and expressed great optimism in regard to the position of the Church in France . . . Just to make sure we're on time: Happy Easter!

FERNDALE HERALD

Those blooming exams are over, it is true, but the scars remain. (Yep! the poor professors are quite run down) . . . The past month brought us several visitors. Among the Clerical—Fathers Heelan, Dooley, Collins and Very Rev. Father Provincial. Father Provincial's visit happened to include February 2nd, on which evening a "Radio Broadcast" of the dramatic death-bed scene of our Venerable Father was produced by Ferndale's Bible Class. The production made a very profound impression on him, Father said, in a short address to the Scholastics . . . Among our lay visitors we had two convert-Jews on the 3rd of February. The sanctity of these gentlemen made some of us feel like counterfeit nickels! The literality with which they accept the gospels simply "floors" one . . . Father Collins gave us a long and extremely interesting account of his trip abroad. (He didn't finish it yet, but we're holding him to his promise to return soon and get us off French Territory, where he left us stranded at the bell!) He struck a chord dear to the heart of us Americans, and seems to echo the sentiment of Henry Van Dyke in his poem, "America For Me" . . . May we quote?

Oh! London is a man's town, there's power in the air,
And Paris is a woman's town, with flowers in her hair,
And it's sweet to dream in Venice, and it's great to study Rome,
But when it comes to living, there is no place like home.

Mid-year brought its quota of surprising changes in Manual Labor charges. The Stamp Department is consigned to younger hands . . . 'Twas ever thus, age (23) gives place to youth (21)!!! And so for the Student Editor of the *O. P.* itself. It has changed horses in midstream. May the youngster carry on in the hallowed traditions of his talented predecessors . . . Eight minutes after the death of His Holiness (11:31 P. M., February 9th), the sad news was received in Ferndale by our telegraphy operator WILJY. To demonstrate that the "show must go on" the daily routine of the Scholasticate remained inviolable while the world mourned the dead Pontiff. R. I. P.

KERNELS FROM CORNWELLS

With Spring just around the corner, we find ourselves in the enviable circumstances of possessing a winning basketball team. It has been said that we have the best varsity team in years—both for sportsmanship and ability. The goodwill and good feeling after the game attests to the former, and our record attests to the latter. So far we count victories over Nicetown B. C., De Sales C. C., Eddington, Colonial A. C., and St. Timothy's. Hats aff to the coach, Father Holt, and to the players.

Not to be outdone by their elders, the youngsters and jayvees have also made very creditable showings. The youngsters especially, have shown form not seen in these parts during the past few years.

But we live, not only on sports; the exams have been passed and not "only incidentally." Allowing for the usual room for improvement, the results were good.

With the rest of the storm-tossed world, we mourn the passing of our Holy Father, Priest and Pope of the Missions. This was the burden of the discourse at the Laval Unit Meeting, held on the day of his death. Father Superior presided at the solemn funeral service held here for the happy repose his soul.

During the same week we were notified of the death of Father Holt's father. The Fathers of the Community attended the funeral, with the Sophomore class representing the boys. For both these departed souls, Requiescant in pace.

To end on the note of "spring-around-the-corner," outside work has begun in the form of the removal of the grape vines. The few remaining descendants of a former day have disappeared, to be replaced by a truck patch. With their passing, fond memories are recalled of faithful Brother Burkhard, who, even after sight had left his eyes, kept his lands active pruning and tying the branches of the vines. And when golden September and October days came, remember the stealthy steps down through the aisles between the vines? How delicious the grapes tasted then! but how repulsive when served up clean on a platter for dessert!

Articles

FATHER THEOPHILE MEYER

1857-1939

The Napoleonic Empire recognized talent—particularly when there was question of teaching French. That is why it singled out an obscure Alsatian schoolmaster and honored him on three different occasions. But greater honors were yet to come, not from the French Government, but from the Master of Life, for on the 5th of March, 1857, a child was born to that distinguished schoolmaster—a child who was to be known and revered as Father Theophile Meyer.

Father Meyer completed his primary education in Strasburg, and after much deliberation and prayer, asked to be admitted into the Congregation of the Holy Ghost and of the Immaculate Heart of Mary. He studied at Cellule, and at twenty-four was ordained in Paris on October 28, 1881. After a year's novitiate he took his vows and left immediately for Ireland. There he studied English in preparation for mission work in America. His first appointment was as assistant pastor of St. Mary's Church, Sharpsburg, Pa. At that time the parish extended so far into the surrounding rural districts that Father Meyer became in very deed a missionary and pioneer. As chaplain to the penitentiary and the poorhouse, he travelled on horseback far up the Allegheny River Valley. From 1887 to 1890 he was stationed in Detroit, where two parishes, St. Joseph's and St. Joachim's, felt the benefit of his priestly ministrations. Everywhere his reputation for earnest endeavor and unflagging zeal followed as a natural corollary to his work. He saw the necessity of safeguarding Catholic youth in the rapidly expanding city of Detroit. He spent himself and was spent in devotion to this ideal. He rallied young people around him, formed clubs for entertainment and study, and provided safeguards that all learned to value and appreciate more as the years went by. In 1891, after a well-earned rest in his native Alsace, he was sent to Pittsburgh. He went to Holy Name Church, Troy Hill, as assistant to Father Mollinger, and remained there as pastor after the latter's death in 1892. We next find him on the faculty of the Holy Ghost College (Duquesne University of today). At the same time, he was appointed pastor of the newly organized Sacred Heart parish in Emsworth and of St. Mary's parish in Glenfield. For three years he commuted between Holy Ghost College and his parishes and it was only in October 1895 that he took up permanent residence in Emsworth. Father Meyer remained pastor of the two parishes till the time of his death. Although both parishes were small, the people were scattered over a large territory and pastoral duties were often rendered quite inconvenient by unpaved roads and a lack of transportation facilities. With careful planning and patient effort, he devoted himself to the work of construction and expansion.

The first milestone was reached in 1907 when the tottering frame Church in Glenfield was replaced by a beautiful stone structure. In that same period considerable progress was made in the Emsworth parish. The debt was paid off, the church completed and the sacristy well-stocked with all necessary vestments. As the parish increased, he saw the need of a parochial school. Accordingly, a large plot of ground was purchased on North and Beaver Avenues, and plans were discussed at length. This dream, unfortunately, was not realized until 1924. On Labor Day of that year, ground was broken for a modern school. The building was completed in 1925 and under the direction of the Franciscan Sisters of Mount Alvernia, Millvale, one hundred and twenty children were enrolled. Thereafter, in all kinds of weather, Father Meyer could be seen making his way to school for his hour of catechism. Moreover, he did not confine the benefits of parochial school education to the children of Emsworth, for in 1928, he opened a two-room school in Glenfield under the direction of two

Franciscan Sisters and with an enrollment of sixty-five children.

Father Meyer enjoyed excellent health until the day of his death. During the course of his long life he suffered minor injuries, such as a fracture of the left arm in 1903 and of the right arm in 1928 but his wonderful vitality was more than a match for these temporary setbacks. Even chronic diabetes offered no difficulty beyond the inconvenience of diet and insulin. His fund of nervous energy made his life long and happy and made him a smiling, genial confrere, with hosts of friends, with never an unkind word about another, with a hearty welcome to any guest and with a paternal and friendly attitude toward his assistants.

On the 29th of June, 1938, he and Fr. Szumierski decided to visit Father Mehler in Taretum. On the way, their chauffeur lost control for a moment and the car crashed into a post on the side of the road. Both priests were thrown forward but Father Szumierski suffered only minor lacerations while Father Meyer's injuries were far more severe. At his own request, he was taken to St. Francis' Hospital and there, after reception of the Last Sacraments, he passed to his eternal reward on the 30th of June, at 7:45 a. m.

A solemn requiem mass was celebrated in Emsworth and then his body was taken to his beloved Glenfield. The next day, after a solemn high mass, his remains were interred in St. Mary's cemetery where he had begged to be laid to rest among those for whom he had worked so hard and for whom he had made so many sacrifices.

R. I. P.

HIGHLIGHTS IN THE LIFE OF POPE PIUS XI

Born in 1857 in Desio, Northern Italy, of peasant parents, Achille Ratti received his early education in the village school. In 1879 after completing his preparatory and theological studies, he was ordained priest in the Church of Piazza San Carlo, Rome. After his elevation to the priesthood he continued his studies and in 1882 on receiving three ecclesiastical degrees, he was called to teach in the Archdiocese of Milan.

In a few years he was appointed director of the Ambrosian Library where he assiduously studied history and theology. In 1907 he became the Library Prefect.

The same year, 1907, he was made a Domestic Prelate by Pope Pius X. In 1914 he became prefect of the Vatican Library and Canon of St. Peter's.

Pope Benedict XV appointed him Apostolic Visitor to Poland in 1918 and soon he came to represent the Holy See in the territories of the old Russian Empire. Thus he was appointed Apostolic Nuncio to Poland and consecrated Archbishop of Lepanto. In 1921 he was made Cardinal Archbishop of Milan.

Following the death of Pope Benedict XV, January 22, 1922, he was elected Pope on the 6th of February, on the fourteenth ballot.

As Pope he was a champion in the fields of religion, politics and education. He created an unprecedented number of new missions and reorganized the old. He carefully promoted the formation of native clergies. He created the immense non-political lay organization in Catholic Action. Politically he concluded numerous diplomatic treaties, principally with Italy and Prussia. And in the field of education he formed the Pontifical University of Studies, and the Pontifical Archaeological Institute. He also reorganized the Vatican Library.

In late years His Holiness suffered from acute varicose veins, asthmatic heart and other ills. Time and time again there were grave reports concerning his infirmities, but still he lived. Finally he succumbed to the ravages of illness and thus 1939 has witnessed the death of a Pope who had the spirituality of Innocent III, the diplomatic qualities of Gregory VII, and the fearlessness of Leo XIII.

KILIMANJARO, VI.

It was still early in the morning when the order was given to break camp and set out for the village of Gondja. Little time was wasted in packing the camp equipment, for everybody seemed eager to exercise his muscles, still stiff from the damp, chilly breezes of the night.

Slowly the gray skies began to brighten, and soon the fog had cleared sufficiently to allow us to see in the distance the mountains of Pare, which towered before us, looking for all the world like a gigantic multi-colored wall of stone. Straight ahead of us, and very high up, was a long flashing streak of silver, clearly outlined against the somber green of the forests; our native guide told us it was one of the falls of the Mkomazi River which we would have to cross today before reaching Gondja. We were now traveling over a fairly wide stretch of plainland, very barren and uninviting; there was a complete lack of vegetation in most places, but here and there scrubby patches of thin, short grass, a few bushes, and little else. Farther ahead there were a few acacias and other trees which served as a sort of prelude to the great pine forests on the mountains.

Our guide kept warning us periodically about the Massai, who, he claimed, were somewhere in the vicinity; however he had repeated the same thing so many times that we no longer listened to him. But, as we were plodding along, we saw him come to a sudden stop, and as we watched him, bend forward and gaze long into the distance; then, turning around, he pointed out a long reddish thread winding through the forests of acacias below us. Everybody came to a halt and watched in silence. This time there was no mistake, for that moving line was composed of thousands of cattle, Massai cattle, on the move from an old pasture ground to a new, fresh one. We were directly in the path of the Massai encampment, and so, not knowing exactly what was going to happen, we waited till all our stragglers had caught up and then set out once more on the march, with the guide who spoke Massai fairly well, taking the lead, followed immediately by Msgr. de

Courmont and Father August; after them the caravan, and after that, behind the very last porter, I brought up the rear. We marched along in this fashion for quite a while, silently and solemnly, and then, all at once, we were right on top of the Massai camp. I wondered if there would be a battle and what would be the best thing to do, run? fight? We were now passing the camp, our guide gave a salute, they returned it, and our caravan passed on. An hour later we arrived at Gondja.

Gondja is a very large village at the foot of the Pare mountains, on the well-traveled road from Pangani to Kilimanjaro and the Massai country. On the east is the Mkomazi, the little river which flows into the Rouvou, and which we had seen leaping down the falls on the mountainside. We put the river between ourselves and the troublesome Massai, camping on the far side, near the village. The village itself is well fortified by a high stockade or palisade of tree trunks, decorated all around with a variety of flowers and bushes. Within the stockade the houses for the most part are not very clean or well built; some are round as in the interior, others are square as is usual on the coast. This village of Gondja marks the farthest penetration of Islamism; it is the last place where the long white cloak or toga, the symbol of Mohammedan civilization, is a common sight. The population, which has control of the land about the Pare mountains, is composed chiefly of Zigouas and of Sambaras; they speak Swahili as a rule, and for religion they mix a few Mohammedan practices with their ancient African customs.

After an exchange of gifts with the official in command of the village during the absence of the chief, who was off on a trip to the coast, we decided to move along. But, just as I suspected, our stay was not to end so uneventfully. Perhaps fate had marked me out for special attention, perhaps the indiscreet boasting of one of our porters had informed the public that I was possessed of supernatural powers, but whatever the cause, I found myself with a perplexing situation on my hands. An old man came up to me and told me that his poor old spouse had been possessed by a devil for a long, long time, and that I would render a great service to both of them if I would only get rid of the intruder. A crowd of about a hundred people was there to attest to the authenticity of the case, and supplied the somewhat discouraging information that the ablest sorcerers in the country had tried to out this remarkably stubborn demon, but all had failed miserably.

The patient was brought forward. She was a native of the district, about fifty years old, tall and heavy, but as straight and stiff as a ramrod. Standing before her, I gazed at her fixedly and then began to question her about the source and progress of her sickness, which I supposed was due to some nervous affliction. But suddenly, without saying a word or changing expression, she began to shake, gently at first, then a little more strongly, then very strongly, then she began to leap around, then to dance, but all this was performed bolt upright as though she were activated by an internal spring; she seemed like a marionette in her movements.

To tell the truth, I was beginning to feel rather uneasy at all these gyrations.

"Go ahead and do your stuff," urged Msgr. de Courmont. "Why, that's your specialty," added Father August.

To these mocking invitations of superior and confrere (who should have helped me instead of laughing at me), was added the anxious attention of the crowd, and I knew that if I did not soon do something, my authority over the men would suffer a serious blow. So, while the old lady kept on leaping and dancing, I explained to the people that her condition was not due to the Devil—to tell the truth, I did not know what the cause was—but that, if they continued to offer their pagan sacrifices to cure the old woman, the devil might really take possession of her and never go out. Then, since I had such an excellent opportunity, I gave a short explanation of five or six of the most important points of the Catholic faith, and ended by saying that, unfortunately, I did not have with me the special medicine needed for the old woman's disease. Then, turning to the old woman, I said, "Nevertheless, I will not disappoint you entirely, my good woman: here, drink this medicine, and I assure you that before midnight tonight, you will be completely cured." And, the seance being finished, I handed over the medicine which was obediently swallowed by the patient. In the morning we were glad to hear that the Devil had disappeared and that the woman was recovering rapidly, thanks to my magic art. (By the way, the magic potion which proved so effective was a stiff dose of castor oil!)

APOSTLE OF MAURITIUS, VI.

Departure for Mauritius

Father Laval, after so many years of patient waiting, was to have his desires fulfilled. The Isle of Mauritius was appointed as the place of his missionary endeavors. But, though he had his appointment and was ready to leave at a moment's notice, Providence saw fit to try him still further. He was to accompany Bishop Collier to Mauritius and the time of his departure depended on the Bishop. The latter had business that required his attention and this left Father Laval free in Paris. He filled the interval of six weeks with all manner of ministerial work, such as visiting the sick, consoling the poor, and catechising the children.

After this, Bishop Collier went to Ireland and again the day of departure was put off. Father Laval then went back to Tourville la Campagne, the place where his priest uncle resided. There he spent six weeks assisting a neighboring pastor who was sick.

Thence, he was recalled in a strange manner. One morning, almost before daybreak, Father Frederick Le Vavasseur, arrived at Tourville. He walked into Father Laval's bedroom with a "Benedicamus Domino" and a short message—delivered no doubt in quick nervous French. "The time for your departure has come. Meet Bishop Collier in London." What would we have said if our departure for an appointment were indicated in the same way? Yet Father Laval answered with a lusty

"Deo Gratias," dressed promptly, and set out for London.

The Bishop had not yet arrived in London and so our missionary was stranded in a strange land. We can easily imagine his predicament. Unable to speak the language, unfamiliar with the city, and not too well furnished with funds, he exemplified the true follower of that Eternal Galilean who had neither place to rest His head, nor any, but the barest necessities of life.

He lived in an attic, which was strikingly coincidental, for only the previous year, 1840, the Venerable Libermann had so lived in Rome. All great projects in which the Holy Ghost has a hand seem to begin in an Upper Room.

One other place Father Laval knew and this was a small chapel not far from his dwelling place. Around these two axes did his life in London turn. Thus he lived several weeks waiting for the Bishop. During that time he wrote a letter to the Venerable Libermann (who incidentally was just then preparing to receive Holy Orders) in which he described his manner of life. He also suggested that a confrere be sent to Mauritius as soon as it could be conveniently arranged. From this time therefore dates the hue and cry of our men, that community life be preserved even on the missions. In this letter too, we run across a new title for the Blessed Virgin. Under the title of Our Lady of Africa, Father Laval committed to the Mother of God the salvation and sanctification of the negro race. And the title is appropriate, when we consider the words of the Canticle of Canticles applied to our Lady in the Little Office, "nigra sum sed formosa." Surely Our Lady has Africa under her special care.

Finally on the 4th of June, 1841, Bishop Collier and Father Laval embarked for Mauritius. The only things supplied on the boat were food and a wash basin. All else had to be brought aboard. What a contrast to our floating hotels!

We are not surprised then, to hear that Father Laval, enfeebled by mortifications, should fall ill. He came close to death and a watery grave, but such was not to be his end. He recovered under the tender ministrations of several Sisters of Mercy and on the 14th of September, 1841, the boat docked at Mauritius.

And here began a phase of his life that reads like legend, but is in fact, authenticated biography.

BOOKS OF ALL KINDS NEEDED FOR
OUR
TWO LIBRARIES AT CORNWELLS!
HELP YOUR ALMA MATER!
SHOW YOUR INTEREST!
NOW IS THE TIME!
THANK YOU.

JANUARY 1922-FEBRUARY 1939

January 22, 1922

Solemn High Mass and sermon at 8.30. Father White preached. 1.30 Vespers. 7.30 Benediction. News of the death of Pope Benedict XV reached us this evening. This beloved Pontiff began his glorious but sorrow-laden reign in 1914 at the time when the World War began. His was an extremely difficult position during the four years of fighting, with millions of his children enlisted on either side and the heads of most of the governments at enmity with him. As the years went on, however, this enmity turned to respect and admiration at the noble work of the great Pontiff and the Catholics of both sides saw that they had in him a Common Father eager for their spiritual and temporal welfare. Pope Benedict became known as a great statesman, and a very zealous advocate of the Missions.

R. I. P.

* * *

February 6, 1922

5.00, rising, etc. 6.30, ordination ceremonies. Most Rev. Bishop Murray ordained Mr. Schiffgens, subdeacon, and on Mr. Todorowski conferred Minor Orders, on Messrs. Quinlan and Stanton, Tonsure. 8.15, breakfast, at which the Bishop presided and gave a "Tu Autem." 9.00, manual labor. 9.15, free time. 9.30, class. 10.30, study. 11.00, class, etc. Ordinary rule thereafter. Word of the election of Cardinal Ratti to the See of St. Peter reached us this morning. The new Pontiff will be known as Pius XI.

* * *

February 7, 1922

Free day in honor of the election of the new Pope.

* * *

February 9, 1939

News dispatches today told that His Holiness Pope Pius XI was suffering from cardiac asthma and late in the evening he was reported to be unconscious.

* * *

February 10, 1939

Rising, regular time. At the end of meditation, Father Director announced that His Holiness had died during the night. With the death of Pope Pius XI has come to an end one of the most colorful reigns ever to be lived by any monarch. He ascended the throne as successor to St. Peter after the troubled waters of the World War had subsided, and he guided the Church through the stormy times that saw the rise of the various "isms." In the face of opposition from the Communists, Nazis and Fascists, he stood firm, declaring the need of love of God, social justice and peace. It was with a prayer for peace that he closed his eyes and met his God —the Prince of Peace.—R. I. P.

OUR PROVINCE

Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

A Joyful and Blessed Easter to All

OLUME SEVEN
UMBER FOUR

APRIL
1939

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VOLUME SEVEN NUMBER FOUR

OUR DEAD

DURING THE MONTH OF APRIL WE PRAY FOR

Brother Francis O'Brien, who died on April 16, 1932, at the age of 73 years.
Brother Congal Gleeson, who died on April 19, 1899, at the age of 57 years
Father Henry Muespach, who died on April 23, 1920, at the age of 72 years.
Brother Antoine Willms, who died on April 26, 1922, at the age of 76 years.
Father John Haas, who died on April 27, 1914, at the age of 58 years.

OFFICIAL

APPOINTMENTS

Father John Heelan, Lafayette, La.
Father Charles Diamond, Cornwell Heights, Pa.
Father Francis Obernyer, Sharpsburg, Pa.
Brother Michael Yaksic, Cornwells Heights, Pa.

RETREATS

Duquesne University, June 11-18.
Ferndale, June 19-23.
Grand Coteau, La., June 19-23
Tulsa, Okla., Cascia Hall, September 25-29
Morrilton, Ark., October 9-13.

ARRIVED:

Father Francis Obernyer, March 30, on the SS. Normandie, New York.

Your prayers are requested for the happy repose of the soul of Francis Kelly, brother of Father Joseph B. Kelly, who died in Ireland last month, and for Mrs. Catherine Dooley, the mother of Fathers T. Charles and Edward F. Dooley, who died in Waterbury, Conn., March 19.

R.I.P.

ATTENTION!—IRISH PROVINCE

To the Editor of The Missionary Annals

The writer of "Kimmage Notes" unknowingly strikes us a terrific blow in the solar plexus—at least, he takes the wind out of our sails! Imagine our dismay at reading on page 68 of the current March issue: "Our American Province publishes a *sheet* (!) NOW AND THEN called 'Our Province.'" Well, well, well! if sixty-six consecutive monthly editions is "NOW AND THEN," we apologize to the allegator.—ED.

ROME

Private instruction of the Sacred Congregation of the Sacraments relative to frequent communion and the abuses to be avoided in its practice.

Prot. No. 3161/30.

Rome, Jan. 16, 1939.

Most Reverend Father:

I am sending you copies, here included, of the official text of a private Instruction which this Sacred Congregation published, at the order of the Holy Father and which I ask you to bring to whom it may concern in your Congregation, so that the rules which they contain may be applied.

As regards this, I inform you that the Most Reverend Bishops and local Ordinaries are charged to communicate this document to the Communities, Institutes, Colleges, etc., of the Religious (Nuns) scattered throughout the Catholic world including the Missions; as regards the Communities, Institutes, Colleges, etc., of your Congregation, wherever they are found, this Sacred Congregation entrusts this to the Most Rev. Major Superiors of each Order and Congregation. They will be allowed, if necessary, to put it into the vernacular but then the text must be rendered with care and precision.

When you have received this, I would be happy if you would inform me.

Meanwhile, I am happy to tender my sentiments of respect,

Sincerely in Jesus Christ,

F. Bracci, Secretary.

Sent to the Procurator General
of the Congregation,
42 via Santa Chiara, Rome.

INSTRUCTIO RESERVATA
SACRA CONGREGATIO
DE DISCIPLINA SACRAMENTORUM

Prot. N° 3161/30

AD EXC. MOS AC REV. MOS ARCHIEPISCOPOS, EPISCOPOS, LOCORUM ORDINARIOS, NEC-NON SUPERIORES MAIORES ORDINUM AC RELIGIONUM CLERICALIUM.

De Communione Quotidiana Habituali et Pene Generali in Seminariis, Collegiis, Communitatibus Etiam Religiosis, et de Abusibus in Eadim Praecavendis

Postquam PIUS s.r. PAPA X fideles ad frequentem ac quotidianam Communionem excitavit, edito die 20 decembris, 1905 a S. C. Concilii decreto *"Sacra Tridentina Synodus,"* atque ad eamdem pueros quoque vocavit per decretum *Quam singulari* S.H.C. diei 8 augusti, 1910—quae decreta Codex iuris canonici sua fecit (can. 863)—uti perspectum quisque habet, usus Communionis frequentis ac quotidianae diffusus est feliciter.

Qui sus, innumerabilium causa bonorum, nedum laudandus sed et ulterius diffundendus est, neque dumtaxat in fideles in genere, sed et in iuvenes puerosque iuxta praeceptum a praefatis decretis impositum et servatis normis ad rem praestitutis.

"Communio frequens et quotidiana . . . quam maxime promoveatur in clericorum Seminariis . . . item in aliis christianis omne genus ephebeis" (Decretum Sacra Tridentina Synodus, n. 7). Et "puerorum curam habentibus omni studio conandum est ut post primam Communionem iidem pueri ad sacram mensam saepius accedant et, si fieri possit, etiam quotidie, prout Christus et mater Ecclesia desiderant, utque id agant ea devotione quam talis fert aetas" (Decretum *Quam singulari*, n. 6).

I.—Sed, ut laudanda Communio frequens ac quotidiana, ita urgenda est observantia conditionum quae necessariae sunt, quaeque in *statu gratiae* atque *recta intentione* sunt positae. Item opportunae adhibeantur cautelae ad impediendum quominus indigne quis hunc Panem manducet. Ait enim Apostolus: *"Quicumque manducaverit panem hunc vel biberit calicem Domini indigne, reus erit Corporis et Sanguinis Domini"* (I Cor. XI, 27).

Etenim periculum Communionis haud rite sumendae, quod quasi ipsi inhaerere cernitur praxi sacrae Synaxis frequentis et quotidianae late diffusae, spectata hominum natura cui assueta vilescunt, augetur cum fideles praesertim iuniores, non singillatim sed generatim et universe

ad S. Mensam accedunt, ut in Seminariis et communitatibus religiosis quotidie accidit, saepe vero in collegiis et ephebeis pro christiana iuvenum institutione et eruditione, atque interdum in conventibus, qui tempore paschali vel sollemni alia occasione, Ss. Eucharistiae suscipiendae causa, habentur.

Fieri enim potest ut quis, gravis peccati, conscius, ad sacram Mensam nihilominus accedat exemplo sodalium permotus atque vano timore ne admirationi aliorum, praesertim Superiorum, exponatur adeoque suspicioni gravis culpae commissae.

II.—Itaque ad abusum omnem, quatenus fieri potest, praecavendum, huic Sacrae Congregationi visum est necessarium investigare opportuna remedia eademque communicare animarum Pastoribus. Sunt autem quae infra recensentur.

1.) Concionatores atque spiritus moderatores, hortantes publice vel privatim fideles, adolescentulos praesertim, ad frequentem et quotidianam Communionem, in hac hortatione ne acquiescant, sed simul aperte doceant: a) *eam non praecipi;* b) *eandem fieri non posse nisi necessariis concurrentibus conditionibus.*

a) Frequens et quotidiana Communio, valde quidem commendatur, sed nulla lege praecipitur. Relinquitur ideo uniuscuiusque devotioni ac pietati. Quod adeo verum est, ut ipsa obligatio Communionis paschalis temperetur per clausulam *"nisi forte de consilio proprii sacerdotis, ob aliquam rationabilem causam* (fidelis) *ad tempus ab eius perceptione duxerit abstinendus"* (can. 859, § 1). Ex hoc autem sequitur nulli admirationi vel suspicioni esse locum si quis, ubi Communionis quotidianae vigeat usus, ab eadem interdum abstineat. Qua veritate clara in luce posita, radicitus amputabitur vanus timor qui Communionis indigne sumendae occasio esse potest.

b) Sacra Communio, quae est *vita bonis*, eadem *mors est malis*. Ideo requiritur prae primis *status gratiae*. Maximopere inspirandus est sacrilegii horror, atque recolenda lex iuxta quam *"nemo, quem conscientia peccati mortalis gravat, quantumcumque etiam se contritum existimet, sine praemissa sacramentali confessione ad sacram Communionem accedat."* (can. 856.)

Requiritur quoque *recta* seu pia *intentio*, quae *"in eo est ut qui ad sacram mensam accedit non usui aut vanitati aut humanis rationibus indulgeat, sed Dei placito, satisfacere velit, ei arctius caritate coniungi ac divino illo pharmaco suis infirmitatibus ac defectibus occurrere."* (Decr. Sacra Tridentina Synodus, n. 2).

Praeterea, *"ut frequens et quotidiana Communio maiore prudentia fiat uberioreque merito augeatur, oportet ut confessarii consilium intercedat."* (Dec. cit. n. 5).

2.) Una cum Communione frequenti promovenda est frequens confessio: non quod singulis Communionibus praemittenda sit confessio, nisi quis de lethali sibi conscius sit, sed ut fideles in communitatibus viventes, non tantum statis diebus ad confessionem accedant, sed iisdem facultas fiat libere accedendi, sine ulla moderatorum animadversione, ad confessarium sibi benevisum, et, quod peculiaris est momenti, potestas detur peragendi confessionem etiam paullo ante Communionis tempus.

a) Itaque animarum Pastores omni ope contendant, ut in singulas communitates, pro membrorum numero, unum alterumve confessarium praestituant, ad quem quisque libere accedere valeat. Prae oculis autem habeant normam, iuxta quam, ubi frequens ac quotidiana Communio est in honore, ibi confessionis sacramentalis danda est, quatenus fieri potest, frequens ac quotidiana facultaus. Optandum quoque est ut communitatibus omnibus frequentius dentur alii confessarii ex approbatis.

b) Quod ad Seminaria refert, in re prostant statuta can. 1358, 1361 et 1367 C. I. C. iuxta quae duo saltem confessarii ordinarii directorque spiritus adsint necesse est in quolibet Seminario, ac praeter ordinarios alii sunt designandi, ad quos libere alumni accedere possint: si hi confessarii extra Seminarium degant et alumnus eorum aliquem acciri postulet, illum rector arcessat, nullo modo petitionis rationem inquirens neque se aegre id ferre demonstrans: si in Seminario habitent, ipsos alumnus libere adire potest, salva Seminarii disciplina. Gravem S. Alphonsi sententiam perpendant moderatores, nempe Seminarii alumnos in magno versari discrimine sacrilegia patrandi si peccata sua semper confiteantur confessariis sibi notis (1). Episcopi autem curent ut alumni semel saltem in hebdomada ad sacramentum poenitentiae accedant.

c) Quoad vero communitates religiosas virorum et mulierum quaslibet, praecepta desumuntur ex can. 518 et seq., eaque sunt religiose servanda, ipsorum inspectis littera et spiritu. *"In singulis religionis clericalis domibus deputentur plures pro sodalium numero confessarii legitime approbati, cum potestate, si agatur de religione exempta, absolvendi etiam a casibus in religione reservatis"* (can. 518, § 1). *"Caveant Superiores ne quem subditum aut ipsi per se aut per alium, vi, metu, importunis suasionibus aliave ratione inducant ut peccata apud se confiteatur"* (ibid. § 3). *"... Si religiosus, etiam exemptus, ad suae conscientiae quietem, confessarium adeat ab Ordinario loci approbatum, etsi inter designatos non recensitum, confessio, revocato quolibet contrario privilegio, valida et licita est; et confessarius potest religiosum absolvere etiam a peccatis et censuris in religione reservatis"* (can. 519). *"Unicuique religiosarum communitati detur confessarius extraordinarius, qui quater saltem in anno ad domum religiosam accedat et cui omnes religiosae se sistere debent, saltem benedictionem recepturae"* (can. 521, § 1).

"Ordinarii locorum, in quibus religiosarum communitates exsistunt, aliquot sacerdotes pro singulis domibus designent, ad quos pro sacramento poenitentiae in casibus particularibus recurrere eae facile possint, quin necessarium sit ipsum Ordinarium toties quoties adire" (ibid. § 2). *"Si qua religiosa, ad animi sui quietem, et ad maiorem in via Dei progressum, aliquem specialem confessarium vel moderatorem spiritualem postulet, eum facile Ordinarius concedat ..."* (can. 520, § 2). *"Si qua pariter religiosa aliquem ex ... confessariis* (a locorum Ordinariis designatis pro singulis domibus religiosarum) *expetat, nulli Antistitae liceat nec per se nec per*

(1) Cf. S. Alphons., *Regolamento per i Seminari*, § 1, n. 3.

alios, neque directe neque indirecte, petitionis rationem inquirere, petitioni verbis aut factis refragari, aut quavis ratione ostendere se id aegre ferre" (can. 521, § 3) Immo, hisce non obstantibus "*si . . . aliaque religiosa, ad suae conscientiae tranquillitatem, confessarium adeat ab Ordinario loci pro mulieribus approbatum, confessio in qualibet ecclesia vel oratorio etiam semi-publico* (aut quolibet alio loco legitime mulierum confessionibus destinato (Pont. Comm. ad Codicis can. authent. interpr. resolutio diei 24 nov. 1920) *peracta, valida et licita est, revocato quolibet contrario privilegio; neque Antistita id prohibere potest aut de ea re inquirere, ne indirecte quidem; et religiosae nihil Antistitae referre tenentur*" (can. 522). Item: "*religiosae omnes, cum graviter aegrotent, licet mortis periculum absit, quemlibet sacerdotem ad mulierum confessiones excipiendas approbatum, etsi non destinatum religiosis, arcessere possunt eique, perdurante gravi infirmitate, quoties voluerint, confiteri, nec Antistita potest eas sive directe sive indirecte prohibere*" (can. 523).

Eadem facultate pollent et moniales clausurae lege adstrictae, quibus egredi non licet nec ad propriam ecclesiam aut oratorium semipublicum accedere: hae confessarium pro mulierum confessionibus adprobatum, quem malint, arcessere possunt ad monasterii ordinariam confessionalem sedem suas confessiones recepturum (Cf. resolutio praefatae Pont. Commissionis diei 28 dec. 1927), et, si graviter aegrotent, etiam ad proprium cubiculum, necessariis adhibitis cautelis, neque Antistatae id licet sive directe sive indirecte prohibere.

Ecclesiastici igitur deputati religiosarum communitatum omni studio avertere conentur Antistitas ab inquirendo etiam indirecte cur alium confessarium ad se arcessant subditae religiosae aut eundem adeant; easremque Antistitas commonefaciant id ipsas nullimode prohibere posse. Iidem deputati probe sciant facile accidere posse ut religiosae subditae nimis vereantur ab Antistita requirere extraordinarium confessarium, ac proinde suae conscientiae libere consulere nequeant. Attente igitur pervigilent ne in negotio tanti momenti minuatur libertas pro religiosis a sacris canonibus sapienter statuta.

Ceterum huiusmodi conscientiae libertatis exercitium congruenter aptetur oportet cum regulari uniuscuiusque communitatis disciplinae observantia, cuius integritati consulendum est ab Ordinariis locorum, quorum pariter est officium cavendi ne exinde abusus irrepant, aut, quatenus irrepserint, ut iidem caute et prudenter removeantur, salva semper conscientiae libertate (can. 520, § 2).

Etiam in laicalibus virorum religionibus deputandus est confessarius ordinarius et extraordinarius: et si religiosus aliquem specialem confessarium expostulet, illum superior concedat, nullo modo petitionis rationem inquirens neque id aegre se ferre demonstrans.

d) In omnibus denique communitatibus adolescentulorum utriusque sexus sedulo pro viribus curandum est ut, quo tempore communitati distribuitur Communio, confessarius praesto sit, ad quem facilis sit accessus.

3. Praeter haec generalia remedia, singularum communitatum moderatores alia adhibeant ad eundem finem assequendum opportuna.

a) Superior apertissimis verbis dicat subditis, se laetari quidem in genere de frequenti eorundem accessu ad sacram Mensam, sed in singulis non accedentibus se nihil reprobatione dignum animadvertere, immo in iismet colligere signum libertatis ac timoratae delicataeque conscientiae. Idem vero dicta factis non neget, neque ullum prodat indicium quo videatur ipse adnotare eos qui frequenter ad Communionem accedant eosdemque extollere, reprobare vero ceteros.

In Seminariis vero aliisque id genus institutis, ubi statis temporibus iudicium profertur a Superioribus de unoquoque alumno quod ad *pietatem, studium et disciplinam* attinet, iidem Superiores, in promenda sententia de iuvenis in pietate profectu, de maiore vel minore assiduitate ipsius in SS. Eucharistia sumenda rationem ne habeant.

b) Nunquam in communitatibus puerorum et puellarum indicatur *Communio generalis* singulari quadam sollemnitate peragenda, atque etiam extra communitates vel nuncupatio ipsa "Communio generalis" ne usurpetur quidem, vel huius appellationis sensus rite declaretur: invitari scilicet omnes ad S. Mensam, neminem vero ad eandem cogi, immo singulis relinqui plenam facultatem et libertatem Eadem abstinendi. Quod vero attinet ad communitates religiosas, animadvertetur praeterea ad ea quae referuntur in Decret. *Sacra Tridentina Synodus* ad n. 8: "*Si quae Instituta, sive votorum solemnium sive simplicium, quorum in regulis aut constitutionibus, vel etiam in calendariis Communiones aliquibus diebus affixae et in iis iussae reperiantur, hae normae tamquam mere* directivae *non tanquam* praeceptivae *putandae sunt.*"

c) Cum ad sacram Mensam acceditur, ea omnia vitentur quae difficiliorem reddunt conditionem adolescentuli qui abstinere quidem vult a Communione, ita tamen ut ipsius abstinentia minus advertatur; devitanda igitur sunt expressa ad S. Synaxim invitatio, rigidus atque pene militaris ordo accessus, insignia a communicantibus ferenda, etc.

d) Caveat communitatis Superior ne SS. Eucharistia deferatur infirmis eam expresse non postulantibus.

e) Promotores et moderatores iuvenilium conventuum, qui indicuntur ex. gr. in publicis scholis Communionis sumendae gratia, attendant in iis conventibus existere pericula haud dissimilia ab iis quae in communitatibus habentur, atque omnes cautelas ad ea propulsanda adhibeant, non tantum proclamando libertatem accessus ad sacram Mensam et congruam confessariorum copiam praebendo, sed etiam nitendo ut omnia removeantur quae non accedentes admirationi aliorum exponere valeant, prout supra dictum est.

III. Haec praecipua sunt remedia quae haec S. Congregatio suppeditanda censuit Excmis Episcopis, locorum Ordinariis ac Superioribus maioribus religiosis ad praecavendos abusus aut, si alicubi forte (quod Deus aver-

tat) irrepserint, ad eosmet prorsus compescendos. Quibus remediis alia superaddere, quae accommodatiora reperiantur, spectatis cuiusque instituti locorum ac personarum adiunctis, Excmos Praesules valde in Domino adhortatur eadem S. Congregatio pro ipsorum prudentia atque zelo in salutem animarum. Attente enim advigilandum est atque cavendum ne Sacramentum Ssmae Eucharistiae, quod in profectum atque spiritualem salutem hominum divinitus institutum est, ipsorum hominum malitia aut culpabili negligentia in praecavendis aut removendis abusibus, subversis ipsius Sacramenti institutionis ratione atque finibus, in detrimentum ac supremam animarum perniciem convertatur.

In Plenariis Comitiis, die 22 iulii 1938, in Civitate Vaticana habitis, Emi ac Revmi Patres Cardinales hanc Instructionem diligenter perpensam concordi suffragio approbarunt, eamque Ssmus Dnus Noster PIUS divina Providentia Pp. XI, in Audientia diei 3 augusti eiusdem anni, audita relatione infrascripti Secretarii Sacrae Congregationis, ratam habere et confirmare dignatus est, mandans praeterea ut eadem omnibus locorum Ordinariis necnon Superioribus Maioribus Ordinum ac religionum clericalium reservate notificetur ab ipsis adamussim observanda.

Placeat eisdem Revmis locorum Ordinariis Superioribusque Maioribus religiosis de huius Instructionis receptione certiorem facere hanc S. Congregationem.

Datum Romae, ex aedibus S. Congregationis de disciplina Sacramentorum, die VIII mensis Decembris, in festo Conceptionis Immaculatae B. M. Virginis, anno MCMXXXVIII.

L. † *S.*

D. Card. JORIO, *Praefectus.*
F. BRACCI, *Secretarius.*

ADMINISTRATIVE ACTS

NOMINATIONS:

Father Emile Salomon, Procurator General, was named Visitor to the districts of Senegal and French Guinea (Council of February 21, 1939).

Father Adolphe Cabon, Councillor General, was named General Prefect of Aspirants and Studies (Council of December 28, 1938).

In accordance with a vote taken in the last General Chapter, a Provincial Prefect of Studies has been appointed for each Province:

France: Fathers Henry Barre (Ecclesiastical Studies); John Bonhomme (Classics).

Germany: Father Ernst Bismark (Ecclesiastical Studies); Franz Kreutzkampf (Classics).

Portugal: Father Agostinho Moura (Ecclesiastical Studies); Fernando Moreira (Classics).

United States: Father Francis McGlynn (Ecclesiastical and Classical Studies).

Belgium: Father Paul Vermeylen (Ecclesiastical and Classical Studies).

Holland: Father James Meekers (Ecclesiastical and Classical Studies).

Poland: Father Adam Zuromski (Ecclesiastical and Classical Studies).

PROVINCIAL COUNCILS AND COUNCILS OF DISTRICTS:

Holland: Father Henry Strick was named second Assistant of the Provincial Council and Superior of the Community at Gennep, at the same time remaining Master of Novices (Council, January 24, 1939).

Bagamoyo: The General Council authorized the following District Council:

Assistants: Fathers E. Gattang, J. Lemble; Councillors: Fathers J. Zuber, G. Brouwer, P. Wallis, L. Koerner; Procurator: Father Brouwer (Council of January 17, 1939).

Majunga: The District Council of Majunga is as follows:

Assistants: Fathers A. Garnier, L. Guelle; Councillors: Fathers J. B. Gasperment, L. Soulier, L. Carrard; Procurator: Father E. Calmet (Council of January 24, 1939).

NEW RESIDENCES:

The General Council has authorized the establishment of two new houses in the District of Douala. They are Ndogbele (St. Augustin), and Logbikoy (Christ the King). (Council of 17th of January, 1939). At Gabon, the General Council has authorized the establishment of a new House at Kemboma, under the title of Christ the King (Council of January 4, 1939).

VOWS:

Profession:

At Heimbach, November 29, 1938: Otto Schlindwein Novice cleric) born on the 4th of October, 1912, at Karlsdorf (Fribourg);

December 27, 1938: Heinrich Schafer (Novice cleric) born on the 25th of February, 1916, at Essen (Cologne); and Norbert Herbst (Novice cleric) born on the 19th of July, 1919, at Menden (Paderborn).

At Ihiala, December 8, 1938: Thomas Ronayne (Novice cleric) born on the 21st of June, 1887, at Dunmore (Tuam).

Renewal of Vows (Three years):

At Mandera, May 16, 1938: Brother James Reijntjes;

At Sangmelima, November 29, 1938: Brother Meriadec le Jalle;

At Louvain, December 12, 1938: Brother Odulphus Smets;

At Gemert, December 12, 1938: Brothers Venantius Kniff and Berardus van Adrichen; December 15, 1938: Brothers Innocentius Favejee, Zephyrinus van Zijl and Theophilus Verver.

At Orly, January 30, 1939: Brother Renault.

Perpetual Vows:

At Ferndale, February 5, 1939: Mr. Chester Malek.

ANNIVERSARY OF THE ELECTION OF THE SUPERIOR GENERAL:

Contrary to the erroneous indication given in the 1939 "ORDO," the anniversary of the election of the

8)

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 APRIL, 1939 No. 1

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y. U. S. A.

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Editorials

WILL THE WORLD LISTEN TO THE NEW POPE OF PEACE?

It is over a month now that Pope Pius XII has been reigning. The cries of joy and jubilation have died away and Rome is once more back to normal. Now that the general hubbub has ceased, the business of ruling some 350,000,000 subjects has become the big question.

Scarcely had twenty-four hours passed from the time of his election when His Holiness addressed the world and made a plea for peace—that peace which Pius XI "recommended with so much insistence."

Thus Pius XII indicated his intention of carrying out the long-range program of his predecessor. There is no doubt that the world needs and awaits his work. Look at Spain, just now shaking off the shackles of Communism; France, knee-deep in the mire of Socialism; Italy, scarcely able to keep her head above the water of naturalism; Germany, frantically trying to save herself from the depths of paganism; and Russia, a miserable failure under the iron hand of Communism. Nor is America free from trouble. The U. S., is trying to battle the insidious "isms" concocted by the supposedly brilliant minds of Europe; and Mexico suffering under the oppression of Moscow.

Thus we have a picture of the leading countries of the world, all of them in confusion, striving with might and main to survive the attacks of the "termites" gnawing at the very foundations of their peace-human rights. Pope Pius XII knows the situation in these countries. He has visited most of them. He has studied their problems. And most important of all, he knows the answer to their problems. They are all striving to attain that "precious jewel" of peace, but they are going in the wrong direction. That is why His Holiness invites everybody "to peace of conscience in the friendship of God; to peace of families, united and harmonized by holy love of Christ, and to peace among nations through mutual brotherly assistance, friendly collaboration and cordial understanding for the superior interest of the great human family under the watchfulness and protection of Divine Providence."

Let us now hope that the world, which has paid the new Pontiff so much honor—lip service—will cease to do so and let us hope that it will strive to follow the admonitions of the Vicar of Christ on earth. We well know that without God, Christ and Spiritual leadership, there can be no "Peace."

(continued from page 6)

Superior General remains fixed for July 26, and the preparatory novena will begin on the 18th of July.

EXAMINATION OF THE YOUNG FATHERS:

The institution of Provincial Prefects of Studies, as ruled by the last General Chapter, allows for a more efficacious regulating of the examination of the young Fathers, as prescribed by Canon 590 and Number 254 of our Constitutions.

I. The Mother House will continue to send each year to the confreres who are subject to the examination, the list of subjects to be treated (Cf. *"Examen Neomissionariorum"* on page 10 of this issue).

II. In the Provinces, the work done will be sent to the Provincial, who will in turn send it to the Prefect of Studies in his Province. The papers will be corrected and marked by the Prefect of Studies or a professor in the Scholasticate. These marks will be sent by the Prefect to the Provincial Superior who will in turn forward them to the General Prefect of Studies.

III. In Mission Districts, the Superior of the District will send the papers of the junior clergy to the Superior of their Province of origin and the same process will be followed as in number II. By this step the Mother House foresees the opportunity for the young Fathers to maintain a certain dependence on the professors who formed them and who more readily appreciate their efforts.

AVIS DU MOIS . . . LET US REMAIN FAITHFUL TO OUR VOCATION . . . !

In examining the balance sheet of a year, superiors no doubt, find many items to console them, but they also find items that sadden and even cause them anxiety. They have to ascertain and take note of failures and desertions. Some are made at the expiration of temporary vows, a time at which, some young confreres, who desire to leave the Institute, avail themselves of the privilege accorded them by Canon Law. These have found, after a trial, that they were not cut out for our kind of life—and this is honesty on their part.

Others, however, should have persevered, but because the sacrifice frightens them, they leave—and this is cowardice on their part.

But there are still others, very few indeed, who have fallen so low as to be remiss in their most important duties—and this is treason to their vocation and to God's graces.

Nevertheless, it remains true, that no confrere's infidelity is the result of a single lapse. It is by almost imperceptible degrees that he drifts from the ideal of that perfection to which he had anchored himself at the outset and finds himself at length, far adrift from the port of religious life.

How can we preserve ourselves from a like misfortune?

From the very day of our call to a state of sanctity, God certainly gives us grace to persevere in it. But He does not accord this grace all at once. Of what then are we certain? We are certain of sufficient grace, that with our cooperation, will render our present duties possible and even easy of accomplishment. Fidelity by cooperation with grace, then, will merit for us powerful graces to perform even the most difficult duties which confront us.

But if, with the ordinary graces, we do not take cognizance of, or refuse to resist the common and inevitable temptations, we shall be disarmed by such subtle temptations as will gradually sap our powers of resistance. Therefore, we must practice constant fidelity and this will gain for us the helps needed in difficult trials.

Henceforth, let us not be like those religious who continually neglect the present grace, either through their levity, or through their spirit of independence, or through their weakness.

To set for ourselves the performance of the minimum observances required by the Rule, will not perhaps convict us of theological guilt, but we shall certainly lessen in ourselves the inclinations and dispositions to that life of perfection vowed in the religious state. In this way, we stand in danger of losing the proper perspective and appreciation of even our most important duties; we begin to obey slackly, we contravene poverty with fewer qualms; we do not shield ourselves from the dangers that lie in frequent intercourse with the world! We do not bridle our imagination, we permit our naturally vagrant senses to see, hear and feel everything—briefly, we put ourselves on a declivity that is extremely dangerous, because past negligences have made us less docile in corresponding with grace.

Let us desire, let us resolve, let us be men of the Rule, and the Rule will keep us in Divine charity.

† L. L. H.

NECROLOGY

Since the last Bulletin, the following have been called by God:

December 29, 1938, Father Michael Retka, professed of perpetual vows of the Vice-province of Poland, who died at Bydgoszcz, at the age of 64, being a professed member for 40 years.

January 2, 1939, Father Edward Crehan, professed of perpetual vows, of the Province of Ireland, who died at Blackrock, at the age of 77, being a professed member for 48 years.

January 4, 1939, Brother Casimir Ulmer, professed of perpetual vows, of the Province of France, who died at Mortain, at the age of 67, being a professed member for 49 years.

January 30, 1939, Brother Theodule Canivet, professed of perpetual vows, of the Province of France, who died at Langonnet, at the age of 58, being a professed member for 37 years.

February 2, 1939, Father Joseph Le Doare, professed of perpetual vows, of the Province of France, who died at Yaounde, at the age of 30, being a professed member for 8 years.

February 7, 1939, Brother Herard Jenny, professed of perpetual vows, of the Province of France, who died at Langonnet, at the age of 82, being a professed member for 60 years.

February 15, 1939, Brother Joao de Britto da Silva, professed of perpetual vows of the Province of Portugal, who died at Tyivinguiro, at the age of 75, being a professed member for 51 years.

February 23, 1939, Brother Franciscus Stolz, professed of perpetual vows, of the Province of Germany, who died at Knechtsteden, at the age of 73, being a professed member for 40 years.

* * *

News

HELENA, ARK.

Father Martin died in St. Mary's Hospital, St. Louis, Mo., February 24, and was buried the 27th, beside the beautiful church he built here in Helena, Ark. You remember its ultra-modernistic lines? Its severe statuary, its American up-to-date-ness? Bishop Morris pontificated and thirty-five priests came for the obsequies. I was the only C.S.Sp., the others being too far away, which gives you an idea of my isolated position (of course, you know this, having journeyed this way from Little Rock via Memphis, Tennessee!) I am trying to open a two room school in September if all goes well. I just got a lucky break. A colored woman who is principal of the school across the way was put out of the Methodist Church and I got her now on the way to being a Catholic. That will catch her three grandchildren. A friend of hers has also signified her intentions of taking instructions. So I may land some big fish yet. Our Drum and Bugle Corps has the Methodists and Baptists wild with jealousy; they fear our influence over the children. We gave concerts at three Colored schools as well as at the white school, and got a big hand each appearance.

* * *

DETROIT

St. Peter Claver's school and rectory at 450 Eliot Street, Detroit, will be opened at Easter as a Community House for the Colored people. Archbishop Mooney and the League of Catholic Women are sponsoring the venture.

* * *

All the confreres of Detroit were present at an agape in St. Mary's rectory, honoring the dean of the district on his feast day, March 19. Father Joseph Wuest held the assembled Fathers spellbound whilst he reminisced over the thirty-two years he has spent in Detroit.

* * *

"Many thanks for the pamphlets you sent me. Have read through twice *'Methods and Aims to Expedite the Negro Apostolate by the Catholic Church in Northeastern United States* as proposed in the meetings of the Clergy Conference on Negro Welfare—*General Principle.'* I find it rather vague, in other words, just a long series of platitudes, nothing concrete. Why not make an appeal to the priests of the country to show an active interest in the Colored Catholics in their very midst? The annual reports from the Colored and Indian Commission show that there must be very many Colored Catholics in parishes other than those specified in the reports. Take the number of Baptisms in the last five years, then look at the totals for those years, and you will find quite a discrepancy. I would say there are at least 300,000 Colored Catholics in the U. S. at present. Another suggestion: urge the Sisters in the schools to instruct the children in their duties towards the Colored Catholic children (of course, towards all children, great and small). Then perhaps, we would not hear so often the cry about admitting the Colored Catholic children to our parochial schools, especially where exists no Catholic schools for them. I doubt if these two subjects have ever been urged with sufficient vigor. You know what happened when I tried to get these matters discussed in some of our ecclesiastical journals!"

FERNDALE TO GET STATIONS OF THE CROSS

(Excerpt from The Norwalk Hour)

In the wooded groves surrounding the seminary of the Holy Ghost Fathers, at Ferndale, West Norwalk, a set of fourteen bronze Stations of the Cross, imported from Italy, will be erected as the gift of the Catholic laymen of Fairfield County who have taken part in the week-end retreats there.

These bronze stations will replace the fourteen wooden crosses which are now used to indicate the Stations of the Cross along the lakeside paths of the seminary estate. Each will be set in marble and will be erected on a five-foot base of field stone, bearing a bronze plaque indicating the donor or sponsor of each station.

* * *

KILIMANJARO

Kilimanjaro received 1,112 pounds of valuable medical supplies in 1938. This is according to a report just issued by Father E. F. Garesche, S.J., President of the Catholic Medical Mission Board, 8 and 10 West 17th Street, New York City. He says: "We are very glad to render this service and I am writing to tell you that we can do a great deal more for the missions if we can get more widespread knowledge of our work among the people . . . We need vocations to our new community: The Daughters of Mary, Health of the Sick. Won't you help us make our work better known?"

(A short sketch of the history and work of the "Daughters of Mary, Health of the Sick," will appear in a later issue of "O. P.")

* * *

QUERY

"Regarding the rubric of the ordo for Christmas Day: the same has been commented on by other Fathers. It has to do with adjusting the chalice after the first Mass which is followed by one or more Masses, at the same altar. Our ordo says that the purificator is to be placed on the chalice, then the paten, etc. If this is done, nine

times out of ten, the priest, at the next Mass, will press the purificator into the chalice as he is accustomed to do, in ordinary cases, before putting the wine in the chalice for the next Mass. In the Diocesan Ordo, which I have before me, the rubric reads: *Corpus tuum, etc., nec superimponitur calici purificator . . . sed immediate patena, etc.* Why not have our Ordo conform? I don't think we are correct. Another point: It would be very helpful to have some indication in the Ordo to remind us of local feasts in the different dioceses and the commemorations to be made on the anniversaries of the Bishop."

EXAMEN NEOMISSIONARIORUM

Religiosi sacerdotes, iis tantum exceptis qui a Superioribus majoribus gravem ob causam fuerint exempti aut qui vel sacram theologiam, vel jus canonicum, vel philosophiam scholasticam doceant, post absolutum studiorum curriculum, quotannis, saltem per quinquennium, a doctis gravibusque patribus examinentur in variis doctrinae sacrae disciplinis antea opportune designatis (Can. 590).

* * *

MONITA

1°, Superior provincialis vel principalis, incipiente anno religioso, puta post exercitia spiritualia in communi peracta, neomissionariis denuntiabit obligationem subeundi examinis simulque ad illud *se accurate* preparandi; indicet insuper in quas partes disciplinarum doctrinae sacrae fiet hoc anno periculum, examinisque praefiniet tempus.

2°, Neomissionarius quisque *totam* materiem sic determinatam cura debita apud se reviset.

3°, Examen scripto conficietur (Const. 245). Opportuno tempore Superior provincialis vel principalis unicuique examinandorum *tres aptas quaestiones* proponet, scilicet una ad theologiam dogmaticam pertinentem, una de re morali, una de Scriptura Sacra: cuilibet trium quaestionum harum suffici poterit alia de re canonica vel liturgica.

4°, Quae tamen eligentur, si placet, ex libello a Domo Primaria ad rem quotannis edito.

5°, Pensa diligenter scripto exarata, *Superiori remittentur* sine mora, tempore ab ipso praefixo, acceleranda quam primum ad domum scholasticam in qua unusquisque examinandorum cursum implevit studiorum: ibi, *cura Praefecti Studiorum provincialis*, dijudicata, nota conveniente munientur (10, optime; 0, nihili); quam Administrationi generali communicabit Praefectus.

* * *

CONSPECTUS ANNUUS

disciplinarum examini subjiciendarum

A. Theologia dogmatica. De vera religione—de Ecclesia—de fontibus Revelationis.
Theologia moralis. De actibus humanis—de conscientia—de virtutibus theologicis.
Scriptura Sacra. Introductio generalis—Pentateuchus.
Jus canonicum. Liber primus: Normae generales.
Liturgia. *Missale*: Rubricae generales I—IV: Additiones I et II.
Breviarium: de Anno et ejus partibus. Rubricae speciales diversorum temporum.
Rituale: Tit. I et II. Appendix de Baptismo et Confirmatione.

B. Theologia dogmatica. De virtutibus—de Deo uno et trino—de novissimis.
Theologia moralis. De 1°, 2°, 3°, 4°, et 6° Decalogi praecepto.
Scriptura Sacra. Vetus Testamentum (Pentateucho excepto).
Jus canonicum. De personis, Pars prima: de Clericis.
Liturgia. *Missale*: Rub. gen. V.—add. et Var. III—Ritus servandus in celebratione Missae XIII.
Breviarium: Rub. gen. I—XIII.—Add. I—VI.
Rituale: Tit. VI.
Hoc anno 1939 series B statuitur pro Sodalibus anni 1934 et infra.

C. Theologia dogmatica. De Deo creante et elevante—de Verbo incarnato.
Theologia moralis. De 5°, 7°, 8°, decalogi praecepto—de praeceptis Ecclesiae.
Scriptura Sacra. Evangelistae synoptici.
Jus canonicum. De personis: Paris secunda: de Religiosis; Pars tertia: de Laicis.
Liturgia. *Missale*: Rub. gen. VI et VII—Add. IV et V.
Breviarium: Rub. gen. IX—XII—Add. VII.
Rituale: Tit. III, IV, V.

D. Theologia dogmatica. De gratia—de Sacramentis in genere—de Baptismo, Confirmatione.
Theologia Moralis. De Sacramentis in genere.—De Baptismo, Confirmatione, Eucharistia, Paenitentia.
Scriptura Sacra. Scripta Joannis et Epistolae catholicae.
Jus canonicum. Liber tertius: de Rebus.
Liturgia. *Missale*: Rub. gen. VIII—XIX.—Add. VI—IX.
Breviarium: Rub. gen. XIII—XVII.
Rituale: Tit. VII.

E. Theologia dogmatica. De SS. Eucharistia, Poenitentia, Extrema Unctione, Ordine, Matrimonio.
Theologia moralis. De Extrema Unctione, Ordine, Matrimonio.
Scriptura Sacra. Actus Apostolorum et scripta paulina.
Jus canonicum. Liber quintus: de delictis et poenis.
Liturgia. *Missale*: Ritus servandus in celebratione Missae: de defectibus.
Breviarium: Rub. gen. XVIII—XXXVI.—Add. VIII et IX.
Rituale: Tit. VIII—XII.

CHURCH OF ST. JOHN THE EVANGELIST
351 East 55th Street
New York City

March 24, 1939

Dear Father Plunkett:

Just a word to say how pleased I was with the work and results of our recent mission. Both Fathers McCaffrey and Wrenn acquitted themselves nobly, worked hard and constantly; the results certainly back up what I say. As a proof of my satisfaction I intend to book them up again; not just now, as I am booked for a couple of years, but in the not distant future. If you will pardon the suggestion, I would like to see a larger band—a group such as those fellows would very soon bring your Community to the fore.

With very best wishes, I am,

Fraternally yours,

B. J. Rourke, Pastor.

Our Mail Box

SOUTHERN EXPOSURE

Shades of the past!!! just discovered that the State of Alabama has a pony express. Three times a week mail is ponied over an 18 mile route from Union Grove to Bean Rock . . . The same state has more than one million Negroes and only 5,000 of these are Catholics. Less than the Negro population of Tuscaloosa alone which is 9,000!!!... An old world atmosphere still lingers on in parts of the South. Any day, should one take an unfrequented back road, you will not infrequently pass an old cart with big spokeless wheels being drawn by a yoke of oxen; leading this old relic will usually be a young barefoot Negro lad, black as darkest Africa . . . Recently during a school entertainment Thomas Jefferson came up and spoke to me. This one was the late evening edition. It seems he wanted to come back to "religion." After hearing Thomas' story I'm afraid we'll need a few more declarations of independence. His marriage troubles are more tangled than the proverbial kitten with the ball of yarn. Wife number one was gotten through the ordinary channels. (I think). Wife number two came by way of a street fight with her husband. What brought the fight on? Well, your guess is as good as mine. Thomas tells me that after a woman's husband has a fight with another man and then leaves her for an indefinite period she automatically gets a "deevorce." Now why don't our moral professors explain a few of these intricacies of the law? And all the time I thought they had to see a lawyer until I visited Daley Bottoms. Now that's an experience. It can wait!... So can Thomas!!! . . . Anyway he never came back. Perhaps he thought I needed entertainment between the acts. You know, something like Ebby's "Rose of Tralee" . . . Or, might I say, "The Palms"? . . .

Our Levites

ROME

"Ye men, brethren, let me freely speak to you of the patriarch David: that he died and was buried; and his sepulchre is with us to this present day."

You might have been tempted to think at one time or another during the past few years that our rather effusive treatment of the Pope in our correspondence was just so much "boiler plate," written to fill in a space which otherwise would be left blank. The news of his death proved to your correspondent that such was not the case.

"Padre," began the Mother Superior of a convent where I was about to say Mass, Friday morning, February tenth, "the Vicar General has ordered that a Triduum be made in order that His Holiness may be well enough to assist at the ceremonies in St. Peter's, Sunday, the Anniversary of his Coronation." That was the first intimation I had of his illness. On arriving at the Scholasticate I was stopped on the stairway: "The Pope is dead." "Impossible. We just began a Triduum for him down at the convent." I later realized that I could not believe it because I did not want to believe it. Why did I not want to believe it? Yes, you are right: I loved him. Not as the Monarchic Head of the Catholic Church to whom every subject owes loyalty (that would be a bit too formal, too bookish); but as my Holy Father whose hand I had clasped, whose ring I had kissed, whose voice I had so often heard in audience repeating, as only he could, "My dear Sons." I had difficulty in reading "Little Hours" that morning—and it was not from poor light, either.

Our earliest opportunity of seeing his body came after dinner Sunday. We left immediately, hoping, during the siesta hours, to avoid the crowd. Even then, people were filing into St. Peter's in ever-increasing numbers. There was one-way traffic, in and out; no stopping allowed. It seems that towards five o'clock in the afternoon they were obliged to close the gates since the crowd having reached unmanageable proportions, just could not prevent itself from dislodging the wooden barriers —not that it became unruly and started a minor mutiny, but because of the natural principle: something has to give.

Behind the gates of the Chapel of the Blessed Sacrament, robed in violet, wearing the mitre, in his last sleep lay the Vicar of Christ on earth, the Bishop of Rome, the "*Sacerdos Magnus*," who, like Noe, was found perfect, just; and in the time of wrath was made a reconciliation; how many times, in fact, had he not declared himself ready to give his life as a peace-offering for the world?—"Keep moving, please! Keep moving," the officers repeat. We would like to stay longer; so would everyone; but the Church is Catholic and we must let all the sons and daughters of our Holy Father have a glimpse.

The predilection shown by His Holiness to priests and seminarians during his life merited, undoubtedly, the exceptional chance of our entering the Chapel of the Blessed Sacrament itself, for one hour of prayer undisturbed by the crowd passing by outside. The Ecclesiastical Colleges and Seminaries of the city had each its hour of prayer. The French Seminary's was from eight to nine.

Four Noble Guards stood at attention, motionless, two on either side of the body which was raised to a height of about eight feet in order to be easily seen by all. The members are chosen from noble Italian families

to constitute the personal bodyguard of the Sovereign Pontiff. Their imposing stature, magnificent helmets and handsome uniforms, combined to make a very worthy guard of honor. They were relieved every half hour, as were the Palatine and Swiss Guards, likewise at attention around the bier.

Upon hearing that we were going to have that excellent opportunity, I thought how much each member of the Province would like to be present and I determined to say a prayer, a collective prayer, in behalf of all for the repose of the soul of our Common Father. The burial took place Tuesday afternoon. His tomb is next to that of Pius X, according to his will and testament. That of Pius X is always frequented: no matter at what time of the day one visits the crypt, there are always people to be found praying at his tomb. It's my belief that there will be twice as many "*orantes*" in the crypt at any given time from now on.

Funeral services were so numerous that the whole city might be said to be draped in black. The national flag was at half-mast during several days. Wednesday morning at St. Ignatius, the Gregorian University held services; Thursday morning, Mass at St. John Lateran's, the Mother Church of the world; Friday morning, S. Luigi del Francesi; not to mention many, many others. The last three of the nine-day services in St. Peter's are wont to be celebrated with greater solemnity. Sunday morning, the eighth day, we went over. Forty-four Cardinals were present, among whom we easily recognized our own: Dougherty and Mundelein, who had arrived the previous day. Cardinal O'Connell is due the first of March, we hear—just in time for the Conclave. I never heard the Sistine Choir sing so well as on Sunday.

I may as well terminate this on a musical note, too, since our sorrow for the late Pope Pius XI can in no way suppress our joy at the thought that Christ, our Adorable Master, is with us all days even to the consummation of the world, and that soon we hope to acclaim with happy hearts the infallible successor of him, whose feast we celebrate today, and to whom, through Peter, those glorious words are addressed: "And I say to thee: that thou are Peter, and upon this rock I will build my Church. And the gates of hell shall not prevail against it. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

* * *

LOUVAIN

The second semester is now in full swing. We have about the same number of courses as last term.

The two days preceding Ash Wednesday were "*jours de conge*," it being Carnival-time. The same wave of masks, fancy-dress costumes, etc., which overtakes you people at Hallowe'en is reserved here until the last fling before Lent. A traveling show takes possession of the Square in the middle of the town—you know: hurdy-gurdy, roller-coasters, and all such "thrills."

Speaking of excitement, here's a tip for all Scholastics and others who happen to be still on the receiving end of education. The good old-fashioned sit-down strike has gone Collegiate. A few weeks ago the members of one of the student organizations decided they had a grievance against the University authorities, so they refused to attend lectures and picketed the entrance to the Library (all in a good-natured way of course; you must not imagine us facing machine guns and tear-gas bombs and climbing over barbed wire). I think it all had something to do with the long-standing Flemish-Walloon feud. At any rate, "*les etrangers*" were allowed to go on with their regular routine without any interruption (some people are just born unlucky). Everything has been back to normal for the past two weeks. Perhaps the mid-year examinations in the Science Faculties are in part responsible.

* * *

FRIBOURG

The month of February found the Fribourgians well into the second-half of the first school semester, after the end of the Christmas holidays on January 7th. February 2nd was celebrated by a conference by Father Federici on an interesting and seldom-treated topic: "The Venerable Libermann and Bishop Barron." The inner story of this fine character who left America to become a missionary Bishop in Africa and his part in the history of our Congregation should prove of great interest to readers of "OUR PROVINCE" as Father Federici's paper will eventually appear in its pages.

On February 16th the Americans at the University of Fribourg assembled for an afternoon of cordiality and recreation in an all-American milieu. The occasion was Washington's Birthday, which actually coincided with Ash Wednesday and so had to be anticipated by several days. The three days preceding Ash Wednesday, the Carnival days, were three days of special celebration almost everywhere in the warmer countries of Europe. In Fribourg itself a parade was held on Sunday and Tuesday afternoons. The Carnival Parade is the Old World original of the Mardi Gras in New Orleans and perhaps of the New Year's Day Mummer's parade in Philadelphia, with floats and bands and costumes. Of course the Philadelphians here were particularly anxious to scurry down and see it whipping around City Hall.

In the offing for the Fribourgians are Ordinations to the Subdiaconate at Passion-tide ensconced between examinations and the six weeks vacation at Easter time.

Easter greetings to all the confreres!

* * *

FERNDALE HERALD

Boy! were we fooled when the snow disappeared for the second time this winter . . . maybe the groundhog saw two shadows this year instead of the one he *always* sees here in Connecticut—or, are we being subtle again? . . . Third year Theologians did a considerable amount of swearing one day not so long ago . . . don't get us wrong—just the Oath against Modernism, and the Profession of Pius IV, in preparedness, as it were, against the eventuality of a June Ordination. These lads will have been ordained Subdeacons and Deacons by the time this goes to press . . . Again this month, we had a

couple of convert Jews here . . . this is getting to be a habit, but we like it . . . Maryknoll also visited us, and also took us over as usual in both basketball games: this isn't *getting* to be a habit. Well, anyway, we give them better entertainment than they do us, or else we're cocky and they're liars . . . This time it was the second performance of "THE FIRST LEGION." This comment (a clipping from some periodical) was found on the Community bulletin board the next A. M. (We don't know the source):

"The First Legion, the well-known play about Jesuits, was produced by prisoners in a Connecticut jail. The director and three in the cast were 'lifers.' Convicts walked about the stage as Jesuits, dressed in cassocks and birettas. A great throng of prisoners saw the play and liked it. A number of vocations may result, it was felt . . . A convict in a New York prison told the warden he wanted to become a lay brother, and wondered if the time he served in jail would be accepted in lieu of postulancy and novitiate."

And while we're at entertainment, the operas were in vogue the last two weeks of the season . . . the number of classical music lovers is pleasing indeed!!! The "Little Yellow Basket" and "Music Maestro" seems to take the lowest place at these Music Agapae . . . St. Patrick's Day revived "The Return of Peter Grimm." The young Fathers saw it here five years ago, but you know how the old timers are wont to laud the days-gone-bye! No one pays any attention to them anyway, right or wrong . . . March 2nd saw many scholastics crawling out of the bunks at 3 A. M., to hear the Coronation Ceremonies of the Pope . . . Incidentally we noticed that those who "gas" the loudest clung to the pillows that A. M. Here in Ferndale we had the news of the election of the new Pontiff before the people in St. Peter's were certain of it . . . Direct from the Vatican via our Amateur Radio Telegrapher W1LJY . . . Among the extra-curricular activities, a bi-weekly typing class and an optional tri-weekly German class (Berlitz system) hold sway in the Scholasticate. (Personnel of the German class —4 Germans, 1 Pole, 13 Irish!!!) . . . The Community welcomed Brother Matthew back after his trip to the Old Country, and regrets the loss of a good worker in the person of Brother Michael, who has been transferred to Cornwells.

The annual retreat for the Brothers took place at Ferndale, March 12 to 19, under the direction of Father G. F. Knight.

* * *

Recently a confrere on a visit to Ferndale, remarked that some of the dates given in the article: "The Venerable Libermann and his Family" (*O. P., Feb.*, 1939), did not agree with those published in most of the English biographies of our Venerable Father. He also noted that the article would have had a higher historical value, were the sources mentioned.

We thank our confrere and are happy to state that all the dates given in the article were taken from "The Notes and Documents bearing on the life and works of the Venerable Libermann," which were received at Ferndale from the Mother House some years ago.

ORDINATIONS

March 27 and 28

TO SUBDIACONATE AND DIACONATE

Rev. Messrs. Joseph Lauritis
Edward Curran
Ambrose Leech
John Donohue
William Hogan
Paul Ford
John Muka
Charles Trotter
Vernon Gallagher
Chester Malek
James Sullivan

TO MINOR ORDERS

March 27

Messrs. Michael Kanda
Francis Mullin
Stanislaus Grondziowski
Thomas Clynes
Joseph Sweeney
Joseph Lang
George Reardon
William Marley
Edward Wolfe
Harry McAnulty

Bishop McAuliffe was the ordaining prelate.

KERNELS FROM CORNWELLS

Back again! These months certainly are flying, like the March clouds that dart across the sky, driven by the impetuous wind.

As the first few attacks of spring fever are upon us, we draw our basketball season to a close. Since last we wrote, the Varsity lost one game to St. Carthage's, while winning three over St. Timothy's, West Phila. Aces, and St. Paul's. Looking back over the season we see quite an enviable records for our stalwarts.

VARSITY	won 6	lost 2
JAYVEES	won 5	lost 1
MINIMS	won 5	lost 1

With the deflation of the basketball there has come a new sound, that of bat meeting ball (once in a while) and the thump in the hollowed glove (very often the catcher's).

A new sport around these parts has made its appearance—volley ball—with the court straddling the old tennis courts behind second field. There is now enough variety and convenience for everybody to engage in some outdoor activity when the weather is favorable.

In the spirit of the old Mardi Gras, the Cornwells Racketeers (from the upper classes) regaled us with an evening of fun, laughter and music in a "Merrie Minstrel," on the eve of Ash Wednesday. Anyone who ever attempted such work must realize the difficulties of blackface minstrels and can appreciate it when we say the boys gave a very creditable performance. Some were

so natural you might have expected them to say they came from Tuscaloosa way.

Though March 17 does come between February 22 and April 9, we did take a day off to have a movie, "Submarine Patrol." The first free day without rain in many moons was enjoyed by all. The day began with a High Mass, a fitting way to celebrate the great Saint's feast and the election of our new Pontiff. Both were combined to give us a whole day off.

Our Community has grown since our last meeting with Brother Michael coming to us from Ferndale. Welcome, Brother, and may your stay in your new home be a pleasant one.

During the past month we had an enjoyable "Howdy, how are you" visit from Dr. Orchard of London, who is preaching at St. Peter Claver's. He made quite an impression on his hosts.

Since, at this season of the year the thoughts of many young men are bound to turn to the question "What shall I become after school closes in June?" we have welcomed the opportunities offered by the Christian Brothers to take part in the Vocational Exhibit at West Catholic High School and La Salle College in Philadelphia, and at Central Catholic High School in Pittsburgh.

We wish to extend a hearty word of thanks to the confreres who have so generously assisted us in our library work by contributing donations and a number of very fine volumes. Among them we list especially, Very Rev. Father Callahan and Fathers Wolffer, Roach, Kmiecinski and Mulvoy. We also acknowledge the gift from Father Moore, a secular priest, pastor of Morton, Pa., of the complete library of the late Father Kelly.

Should any other confreres have books that are disposable—may we be included in your generosity?

Happy Easter from the Community at Cornwells.

Articles

ON SEEING A POPE NEWLY ELECTED

You have read all about the first appearance of our new Holy Father, immediately after his election, on the loggia of St. Peter's: perhaps you even heard the words of his benediction by means of the radio. In any case, you have learned sufficiently about the whole affair to remember it for some time. But I actually saw enough to remember it for all time.

We had stood all morning in the Piazza before St. Peter's. A large crowd was gathered there. I daresay almost every tongue in the world was to be heard amongst that polyglot assemblage. Finally, the "*sfumata*" came. At first a cheer arose because the first few puffs were white, but it soon subsided to a disappointed sigh as the smoke became darker and darker, indicating that no Pope had been elected after two ballotings.

In the afternoon we returned about four-thirty to find an even larger crowd than that of the morning. No one seemed impatient or anxious: perhaps the warm sunlight that bathed the square in brilliance had an enervating effect.

Then about five-thirty, a cry went up. More smoke was floating from the narrow pipe that rose above the Sistine Chapel. But this time the crowd was more cautious. Despite the fact that the first brief puff was certainly white, it would wait to see if the smoke stayed white. But there was no more to be seen—just that one lone wisp.

Then ensued countless disputes here and there as to whether the smoke was black or white or whether there would be more or whether the fourth ballot could have been finished so soon. (If the vote on the third was negative there would have been no smoke at all.)

Near us an American newsreel man, mounted on a truck, his camera focused on the balcony where the newly elected Pope would emerge upon the world for the first time as such, shouted that it had been announced over the radio that the Pope was elected (his assistant in the truck was working the radio). Next, upon that section of the colonnade walled off for the conclave, began to appear the aides of the Cardinals. Now it was certain that we had a Pope.

Meanwhile the effect of the radio message was becoming apparent. Taxis, busses, trams, etc., were bringing more and more to the scene so that at last there must have been more than one hundred thousand.

Then slowly, majestically the two lofty glass doors opening on to the loggia directly over the center door of the basilica swung open. What a roar went up then! While attendants arranged the huge papal flag that hung from the balustrade, someone began to sing *"Christus vincit, Christus regnat, Christus imperat."* Portions of the crowd took up the song successively and so it passed in waves across that vast square until the red-bedecked figure of Cardinal Caccia-Dominioni appeared on the loggia, a mere speck. I suppose, to those farthest away.

What silence! (We still didn't know who was elected). In clear, strong tones that by means of amplifiers carried beyond the reaches of the multitude, came the words: *"Annuntio vobis gaudium magnum. Habemus papam!"* The truth of the statement was evident from the joyous shout that thundered toward the darkening sky. *"Eminentissimus ac Reverendissimus* (each syllable, oh, so distinct) *Dominus Eugenius . . ."* He got no farther. The crowd roared their approval of their new spiritual father. *"Dominus Eugenius Cardinalis Pacelli."* Another roar. *"Sibi imposuit nomen Pius."* A glad cry.

Almost immediately the *Te Deum* was intoned over the loud-speakers. The vast assemblage took it up as best they could, even those who knew neither words nor music. They had an idea of its meaning.

Just at its close, out onto the loggia came a short procession followed by His Holiness, Pius XII. What an ovation he received! But it stopped immediately when he began the versicles before the Apostolic Blessing. The amplifiers carried his firm, vibrant voice to all ears: *"Benedictio Dei Omnipotentis . . ."* Almost as one man that crowd of one hundred thousand went down on its knees. *" . . . Patris et Filii et Spiritus Sancti."* And the

answer from a hundred thousand throats must have been reassuring to the new pilot of the bark of Peter. *"Amen."*

He left then, after a wave of his two hands to the crowd. That was all; but it was enough.

I stood afterwards for a full quarter of an hour there in the square and listened to the joyous peal of St. Peter's biggest bell. The guide books will tell you it weighs sixteen tons, that it is rung only on certain grand occasions, that it was made by so and so, etc. All that may be true; I only know I never heard a bell like that one on this evening. Deep and full came its tones, mellow, as though molded and tempered by the ages; yet at the same time with the gladsomeness of youth as it leaped back and forth, back and forth within its tower, black against the sky.

Near me stood an old Italian. *"E bello!"* I said to him, hoping that was good Italian, and pointed toward the ringing bell. *"Eh?"* He looked startled. *"Oh, si, si. E bello. Ma . . ."* his eyes gleamed bright, *" . . . ma, Pacelli, e Romano!"*

I couldn't blame him for being proud of his fellow citizen. But had my Italian been up to it, I would have told him that he is more than a Roman. That he's the first Pope that has seen the United States, that he was Nuncio to Berlin, that at the Eucharistic Congress in Budapest he spoke to the Hungarians in their native language although he doesn't know a word of it but learned the sounds of a five-minute speech, that he had all of France in his train after his visit to Lisieux in the name of Pius XI, that at Buenos Aires he preached in Spanish, etc, etc.

But he is a Roman. And so we had no dispute as we stood and watched the giant bell gradually slow down and heard it give one last reassuring toll that floated off into the approaching night while the dome of St. Peter's slowly melted into the somber blue sky.

C. P. C.

FATHER PETER ZELL, 1871-1938

From Alsace have come very many of our confreres who have labored so faithfully in the various works entrusted to our Society. It was at Voellerdingen, Alsace, that Peter Zell was born on the eighth day of September, 1871. After finishing his primary studies there, he went to Cellule, France, in 1887, to do higher courses. It was at Cellule that he first became acquainted with Father Gres who directed him to our Society. He studied philosophy at Langonnet (1892-93) and theology at Langonnet (1894-95) and Chevilly (1895-96). The following three years (1896-99) were spent in Martinique where he taught in the college, completing meanwhile his theological studies and receiving ordination on Pentecost Sunday, 1899. On September 23, 1900, he made his profession at Grignon-Orly, France, and pronounced his consecration to the apostolate. His first year as a priest was spent as a professor in Knechtsteden. The following year he left his native land to do missionary work in the vast field of the province of the United States where for thirty-seven years he was to labor so zealously and effectively.

His first years here (1901-04) were spent in St. Anthony's parish at Millvale, Pennsylvania. He spoke German and French fluently and more than once told me how eagerly he set about the difficult task of learning English that he might be able to help more souls, particularly in the confessional. From 1904 to 1908 he made his headquarters at St. Mary's, Detroit, the first two years as a member of the mission band, a work that was always dear to his priestly heart.

It is indeed a source of real satisfaction and consolation for a priest grown old in the service of God and broken in health to look back through the years and live once again in memory in the various posts where obedience had placed him. In every priestly life there is some particular work the memory of which brings a special joy and a greater satisfaction. In the life of Father Zell that particular place of happiest memories was the parish of St. Joseph in Conway, Arkansas. Many a time as we sat alone of an evening, it was of Conway and its splendid people he spoke; of Conway where he was loved and esteemed by Catholics and non-Catholics alike. There he had spent the best years of his life (1908-24). There too, as he realized, he had sacrificed his health, for, weakened by several attacks of malaria, he developed the diabetic condition that was to prove fatal. For this reason he was transferred to St. Joachim's, in Detroit, where for seven years, despite his chronic illness, he labored faithfully for the French-Canadians of that parish. On January 10, 1916, he had become a citizen of his adopted country at Little Rock, Arkansas.

Father Zell's last parochial assignment was St. Joseph's parish, Bay City, Michigan, where he was sent in 1931. Here the pastor was the venerable patriarch, Father Gres, who directed him when, as a boy, he first came to the college in Cellule back in 1887. And now Father Zell had come back to his father in God to be with him and to comfort him in his declining years and to help him smile through his tears. It was apparent that Father Gres who had been pastor for over forty years could no longer carry that burden, and so the one time little boy whom he had guided in his vocation succeeded him as pastor of St. Joseph's church and the aging Father Gres was honored with the title of pastor emeritus.

Handicapped by illness during most of the seven years he spent in Bay City, Father Zell would not give up. He spent hours in the confessional where he seemed to show most his priestly zeal as penitents came to him from far and near, and more than once he was brought from the confessional, overcome by the insulin reaction, only to return in a short time when the reaction had subsided. His love for his Congregation and his religious family was heartening and generous to a fault: he was vitally interested in all its many missionary undertakings and always most willing to lend a helping

hand and a substantial helping hand it always was. His visits to his confreres were events of unusual interest because of his good nature and his almost irrepressible high humor which was cnstantly bubbling over in endless merry tales, zestful and refreshing.

The spring of 1938 found Father Zell failing rapidly in health. He had done his work and so in the early part of June he left Bay City to join our community at Cornwells Heights. Yes, his work was done and soon he was removed to St. Agnes' Hospital in Philadelphia. The doctors did all in their power to ease his sufferings: one leg was amputated: he had fulfilled his time and on the twenty-ninth of October he breathed forth his immortal soul to the God Whom he had so loved and served.

On the feast of All Souls the mortal remains of Father Zell were laid to rest in the little cemetery at Cornwells Heights. At the Solemn Requiem High Mass offered for him that morning in the College Chapel, Father Aloysius J. Roth, whom he had sent to the Society, was celebrant, and Father Henry J. Thessing, whom he had guided to the Society when in Conway, Arkansas, delivered the sermon. Father Anthony F. Lachowsky, the present pastor of St. Joseph's, Conway, Arkansas, is also one of "his boys," as is Father Alphonse J. Favre.

How well Father Thessing summed up the life of Father Zell when he said: "His was indeed a life of varied assignments but he was equal to them all. Yes, he was indeed a big priest, great-souled and tender-hearted, an able priest, a versatile priest, a willing priest." His heart was as big as himself. He always had a cheery smile, an encouraging word which not even his prolonged illness could suppress. This was evidenced in a heroic degree during the last few weeks when he suffered excruciating pain without murmur or complaint. During the long arduous years of his priesthood his heart was filled with a zeal, a sincerity of purpose and a love of God that never failed to manifest themselves in the pulpit, in the confessional and at the altar. And even on his deathbed, not knowing that his hour was so near at hand, he was hoping and praying soon to take up again his active ministry. God's designs were otherwise: Father Zell's work was done. The once strong and sturdy young man has departed, deeply mourned by Father Gres, by all "his boys," and by all the confreres of the province.

BOOK NOTES

SPIRITUALITE SPIRITAINE, by Father V. Lithard, C.S.Sp., D.D., Director of the French Seminary, Rome. (In French, 272 pp.) A work on the Doctrine of Father Poullart des Places and the Venerable Libermann.

"A new spirituality? Yes, in this sense, that Catholic Spirituality which is one, is treated here from a special angle, that some of its elements are grouped in a new way, and that a new emphasis is put on them.

"For instance, it determines as the ultimate purpose, the Union of perfect love, the whole system receiving therefrom a dominant affective character. The plan of life is strictly supernatural, imposing the dominion of grace, and therefore of the divine Will, with the result that it demands unmitigated abnegation.

"The doctrine is clear, strong, even exacting and apt to cause fear; if it were not made very human in its application in the passive way, which consists in abandon, confidence, moderation and above all, in habitual peace."

(—Service d'Information, February, 1939)

BOOK REVIEW

Yes, Father, by Richard Graef, C.S.Sp. Translated from the German by Tarcisius Rattler, O.S.A. Pp. 263. Father Pustet, New York. Price $2.50.

Here is a book which we shall do well to recommend to lay people as well as to religious. Some of our brothers read it in the original German and were enthusiastic about it. It is probable that Fathers who will meditate upon the present version will not condemn these Brothers for rash judgment.

Some have remarked that the present text is not always good English. They cannot say, however, that any page contains obscurities or that the "traduttore" is ever a "traditore."

The title has already been the occasion for *facile jeux de mots* but it is unfortunate that the Scriptural words of the original title have been preserved instead of the musical "rendition" of the French title which reads: *La vie au diapason de Dieu!* No doubt, an organist had a hand in that composition!

German books are supposed to be heavy. They are also known for their solidity. Father Graef's work is certainly substantial, but its texture is light and lightsome. He has not written like a columnist for ephemerides and ephemeral minds. The thoughts he expresses were thought out in prayerful thinking. They flow naturally from the heart of the Gospels.

He does not cry: "Eureka, I have found the pearl of great price." Every Christian should be familiar with it. But he makes us appreciate it. He holds it up in each chapter causing us to look at it from a different angle. This pearl is: "Yes, Father, for so it hath seemed pleasing in Thy sight." This pearl must become our standard for the evaluation of our life's years, days, and moments. The PRESENT MOMENT! It is upon this that Father Graef places his special emphasis. Forgetful of the past, without anxiety for the future, we should, with childlike trust in our heavenly Father, accept whatever the present moment gives, or demands from us.

This was Christ's slogan, this was Mary's motto, this truth is the soul of all holy living.

Father Graef insists that he is not starting a new spiritual method or exercise, or a new little way. He wants to simplify and unify our spiritual life, in the light of the Gospels. He wishes to lead our hearts back to the center of all hearts, the Heart of Christ, which at each moment beats in unison with this fundamental thought and desire: "Yes, Father, for so it hath seemed pleasing in Thy sight."

Ideas, truths are mightier than the force of armies. They are almighty when they spring from Him who is the way, the truth, and the life. Why not take the most powerful idea of the Word made flesh and put it to work for our becoming other Christs!

This is Father Graef's simple, practical, and most precious advice and invitation. It deserves to receive a generous affirmative answer.

OUR PROVINCE

Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

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UMBER FIVE

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OUR DEAD

During The Month Of May We Pray For:

Father Charles Leroux, who died on May 1, 1915, at the age of 59 years.
Father Charles Steurer, who died on May 14, 1918, at the age of 83 years.
Father John Moranville, who died on May 16, 1918.
Brother Pius Bluem, who died on May 16, 1930, at the age of 80 years.
Father John Desnier, who died on May 19, 1909, at the age of 52 years.
Father John Wietrzynski, who died on May 20, 1902, at the age of 27 years.
Father Francis Schwab, who died on May 23, 1903, at the age of 58 years.
Father Michael Kelly, who died on May 31, 1931, at the age of 50 years.

PROGRAM

FORUM ON CHRISTIAN DEMOCRACY
(*Fifth Season*)

ST. MARK'S AUDITORIUM
57 West 138th Street, New York City

SUNDAY, APRIL 2ND, 1939, AT 4:00 P. M.

TOPIC:

"FUTURE OF THE NEGRO PROPERTY OWNER"

Chairman—Dr. Hudson J. Oliver

1. INTRODUCTION AND PRESENTATION OF CHAIRMAN
   Mr. Maceo A. Thomas
2. "PRIVATE PROPERTY AND LAND OWNERSHIP"
   Speakers—1. Prof. Goetz A. Briefs
   2. Mr. Frank O. Nichols
3. DISCUSSION AND SUMMARY

HOLY GHOST MISSION BAND

FIRST QUARTER, 1939

January
3-7 Retreat, Holy Rosary High School, Pittsburgh, Pa.
9-13 Retreat, St. Francis' Industrial School, Eddington, Pa.
— Retreat, Duquesne University, Prep School, Pittsburgh, Pa.

February
Jan. 29—
Feb. 12 Mission, Cathedral, St. Cloud, Minn.

March
Feb. 26—
Mar. 12 Mission, Little Flower Church, Chicago, Ill.
Feb. 26—
Mar. 19 Mission, St. John the Evangelist, New York City.
Feb. 26—
Mar. 12 Mission, St. Augustine's Church, Des Moines, Iowa.
Mar. 12-14 Forty Hours, St. Augustine's Church, Des Moines, Iowa.
Mar. 19—
Apr. 2 Mission, St. Matthew's Church, New York City.
Mar. 19—
Apr. 2—Mission, St. Rosalia's Church, Pittsburgh, Pa.

MT. CARMEL

The following article on "Freedom of the Press," by Father A. M. Bednarczyk, C.S.Sp., assistant pastor of St. Joseph's Church, Mount Carmel, has won such widespread recognition, that it was incorporated in the appendix of the Congressional Record.

Publication in the Record was made upon the request in the United States Senate, of Hon. Styles Bridges, of New Hampshire.

Father Bednarczyk's article, containing some pertinent suggestions to Secretary of the Interior, Harold Ickes, first appeared in *The Pittsburgh Press* and was reprinted in the *Mount Carmel Item* on February 28.

(*Reprint from Congressional Record—Appendix—p.* 4321).

Freedom of the Press

* * *

EXTENSION OF REMARKS
of
HON. STYLES BRIDGES
of New Hampshire

IN THE SENATE OF THE UNITED STATES

Tuesday, March 21 (legislative day of Thursday, March 16), 1939

Article from *The Pittsburgh Press*, February 21, 1939.

Mr. Bridges. Mr. President, I ask unanimous consent to have printed in the Appendix of the Record, an article from *The Pittsburgh Press* of February 21, 1939, having to do with the freedom of the press, and, in addition, offering some good suggestions to Mr. Harold Ickes, Secretary of the Interior, who recently has had something to say on this subject.

There being no objection, the article was ordered to be printed in the RECORD, as follows:

(From *The Pittsburgh Press* of February 21, 1939)

Freedom of the press is as essential to a free nation as is religious freedom or freedom of speech.

Unmistakable signs of an ugly and ominous storm are becoming increasingly evident. A carefully planned campaign of hate against the newspapers of the Nation is now in progress. Its purpose is to mold public opinion in view of future legislation to curb the press.

The self-styled archpriest of this unholy crusade is the all-wise Mr. Harold Ickes, who considers everyone to be out-of-step and out-of-date but himself.

Faultfinding is an indication of neither wisdom nor self-righteousness. It would be folly to deny that the newspapers are perfect. Being human institutions, they are heir to human frailties. The publishers and editors are among the first to admit this fact. It is well to bear in mind that, to serve and please the public, requires the wisdom of a Solomon. Unfortunately, Solomons are an extinct species and Ickeses are most prolific.

It would be the height of folly to destroy or make inoperative and ineffective, a thing, because of certain defects or abuses, which may be only occasional and less effective than its record of past performances and future possibilities for the public good. This is a self-evident truth even to the average citizens. But Mr. Ickes is above the average.

Being, or pretending to be, so much concerned about the abuses, evils, crimes—ad nauseam, of the daily press,

it is only logical that all branches and phases of the press should receive at least equal attention and consideration from Mr. Ickes. Their potentialities for good or evil are equally great, if not greater than that of newspapers. Here I refer specifically to the cheap and indecent literature which appears in the form of magazines and periodicals that swarm the land like a plague of locusts, leaving in their wake warped and broken lives, crimes, destruction and misery.

According to the latest and most reliable survey, there are at present "421 periodicals (exclusive of books, yellow sheets, and leaflets) published in the United States which are devoted principally to the exploitation of the evil in the peoples' lives, to the publication of fact and fiction which have an appeal to the lowest animal instincts in the human being, to the report of crime in such wise as to glorify both the crime and the criminal. Most of these magazines—to be accurate 366 of them—have come into being since the advent of the industrial depression. The publishers have taken advantage of the leisure time of the unemployed youths to feed them religious and moral poison, and, in some instances, actually to start them on the road of moral ruin."

Little wonder that Canada and even far-off Australia have imposed a ban on most of these American magazines that have only a crime and sex appeal to offer. Attention, Mr. Ickes!

It is now a belatedly recognized fact that these periodicals contribute in an appallingly large measure to the general weakening of the social standards upon which our modern civilization rests.

In confirmation thereof, witness the repeated warnings of Mr. J. Edgar Hoover against such explosive reading. Witness the call of the Catholic hierarchy to rally in a campaign against indecent literature. Our juvenile court judges are most emphatic in their condemnation of this "literary realism." Witness the unhappy marriages, broken homes, and the cluttered divorce courts. Witness further (horrible even to contemplate) the ever-increasing number of morons and sex criminals at large. God-fearing parents are living in mortal fear lest their boy or girl become a pathetic victim of this erotic literature or a prey of such a victim. Witness also the uncontrolled spread of the social disease, syphilis! Does Mr. Ickes wish to condone all or any of these crimes and criminals against which the newspapers wage so rentless a campaign?

Any single one of these crimson blots on society should arouse every God-fearing and law-abiding citizen, including Mr. Ickes, to spare no effort or sacrifice, in order to blot out every trace of this blight which is afflicting society so cruelly.

Here, Mr. Ickes, is a most glaring abuse of the freedom of the press, which is crying to heaven for vengeance. It merits your respectful attention. These periodicals enjoy all the privileges of the freedom of the press which they put to the most destructive uses. Here is a cause, worthy of the chivalrous and courageous crusader of old, a cause which is truly patriotic and nonpolitical, unselfish and non-partisan, noble and American—a cause which is the root of the evil you appear to be so zealous to eradicate. Yet you choose to remain silent about it. Why the apathy or inconsistency?

Mr. Ickes, you are in the right church but in the wrong pew.

Rev. A. M. Bednarczyk, C.S.Sp.
Mt. Carmel, Pa.

HOLY GHOST CATECHETICAL GUILD ORGANIZED WITH TWO CENTERS

(Excerpt from *The Catholic Standard and Times*)

Philadelphia

The quarterly meeting of the teachers of the Rosary Centers of the colored parishes of Our Lady of the Blessed Sacrament and St. Peter Claver, Philadelphia, was held Sunday, March 26, at the Motherhouse of the Sisters of the Blessed Sacrament, Cornwells Heights, Pa.

The meeting was attended by a large gathering of the various groups including Sisters and students from the College of Chestnut Hill of the Sisters of St. Joseph; Rosemont College of the Sisters of Holy Child, and Immaculata College of the Sisters of the Immaculate Heart. Others represented the Alliance of Catholic Women, the Dominican Guild, in addition to a number of school teachers and business women of various parishes in the city and suburbs, all of whom have chosen to identify themselves with this apostolic work in behalf of the colored people of the archdiocese.

In the opening conference, at 11:15 A. M., in the chapel, the Rev. William F. P. Duffy, C.S.Sp., pastor of Our Lady of the Blessed Sacrament parish, alluded to the center as a work of God, in that the undertaking is in fulfillment of the divine command to go out into the highways and byways, seeking souls. Quoting the words of Christ, "Behold I am with you all days even to the consummation of the world," Father Duffy assured the teachers that even as the Holy Ghost guides the Church, and through the Church the consciences of the faithful, so He is the inspiration and Guide of their catechetical labors by means of which they are laying the foundations of a healthful Catholicity among the colored people.

At the conclusion of the meeting it was proposed that the catechists rapidly increasing in number, be organized into a society to be known as the Holy Ghost Catechetical Guild of which the North Philadelphia centers would be called the Rosary Unit, and the South Philadelphia centers Our Lady of Victories Unit. It is believed that such an organization would tend to strengthen and insure the permanence of this fruitful form of Catholic Action.

Intensive instructions for catechumens from the centers in North Philadelphia commenced in the parish school at Broad and Parrish Sts., conducted by the Sisters of the Blessed Sacrament on Sunday, after the 8:30 Mass, in preparation for the reception of the Sacraments in May. Besides the 55 centers located in this section, 17 are now functioning in South Philadelphia, and others are in process of formation.

FATHER EDWARD LEEN ARRIVES

The Rev. Edward Leen, C.S.Sp., M.A., D.D., D. Litt., missionary, professor, author, retreat master and lecturer, arrived on the SS. Aquitania, at New York, on April 28th to conduct a series of retreats and lectures under the auspices of the Convent of the Cenacle, 628 West 140 Street, New York City, from May first until the fall, in Boston, Newport, New York, Philadelphia, Washington, Detroit and Chicago.

Father Leen, a native of Abbeyfeale, Co. Limerick, Ireland, was born in 1885, one of five brothers, four of whom studied for the priesthood. Father Daniel Leen is at Blackrock College, Dublin, Father James Leen is the Archbishop of Mauritius. Another brother died as a student.

Father Edward Leen made his studies at Rockwell College, Co. Tipperary; Paris, France, and at the Gregorian University, in Rome, later doing research at the National University, Dublin. He served as secretary to Bishop Shanahan in Southern Nigeria, British West Africa, from 1918-1920, wrote extensively for the Irish Ecclesiastical Record on educational and catechetical work, was dean of studies at Blackrock College, later president of the same institution, in Dublin. At present he is professor of philosophy at Holy Ghost Missionary College, Kimmage, Dublin. Since 1935 he has published five volumes which have won him high recognition as a spiritual writer of extraordinary insight and power. *Progress Through Mental Prayer, In the Likeness of Christ, The Holy Ghost, Why the Cross?* have been published by Sheed & Ward; P. J. Kennedy & Sons, have published *The True Vine and Its Branches.*

MISSION REPORT—HOLY GHOST FATHERS
1937-1938

New York, N. Y., April 22, 1939. The following figures just released, give a general summary of the spiritual fruits garnered by the missionaries of the Holy Ghost Order during the year 1937-1938:

In all the mission fields of the Order, the number of Catholics reached 2,540,430, with 599,311 Catechumens. Baptism was administered to 188,239. Of this number, 34,500 received the Sacrament in danger of death, 94,739 were children, and 59,000 were adult converts. Over 15,000,000 communions were distributed.

In Africa the Holy Ghost Fathers have the spiritual care of two dioceses, seventeen vicariates apostolic, three prefectures apostolic and three extensive mission districts.

In the Americas, the Fathers labor in seventeen dioceses of the United States, in Puerto Rico, the Isles of St. Pierre and Miquelon, Haiti, Guadeloupe, Martinique, Trinidad, French Guiana, Teffe, and Upper Jurua.

The mission personnel numbers: 963 priests and 246 brothers of the Order, besides 62 native priests, 84 native brothers, 994 European sisters, 788 native Sisters, and 15,144 catechists. In the seminaries founded to establish a native clergy were 183 major seminarians and 753 junior seminarians.

In Kilimanjaro, East Africa, the mission confided to the Fathers of the province of the United States, there were thirty-three American missionaries looking after 50,115 Catholics and 5,252 Catechumens, in a territory where there are 535,000 infidels, Mohammedans and heretics.

The province of the United States looks after fifty-four parishes and missions for the Colored people and one hundred and eight other works requiring the care of 129,794 souls of whom 35,714 are Negroes.

The report for the United States discloses a total of 5,609 baptisms, and 1,159 converts. There were 13,499 children attending parochial schools. In the Colored apostolate, 2,557 baptisms were reported, of which 988 represented converts to the Faith. Negro children attending parochial schools numbered 7,174. A total of 3,368 received First Communion, 3,679 were confirmed. There were 1,012 marriages, 10,410 sick calls and 921 burials.

PROVINCE OF THE UNITED STATES

Complete Status Animarum, 1938

Total number of souls cared for	129,794
Total number of baptisms	5,609
Total number of converts	1,159
Total number of first communions	3,368
Total number of confirmations	3,679
Total number of marriages	1,012
Total number of sick calls	10,410
Total number of burials	921
Total number of children attending school	13,499

Status Animarum, Colored Missions, 1938

Number of families cared for	6,553
Number of souls cared for	35,714
Number of baptisms of children	1,569
Number of baptisms of adults	988
Number of first communions	1,887
Number of confirmations	1,949
Number of marriages	449
Number of sick calls	4,976
Number of burials	401
Number of children attending school	7,174

Missionary Activities of the Holy Ghost Fathers
July, 1937-July, 1938

MISSIONS

AMERICA

	Catholics	Catechumens	Baptisms
United States (Colored)	33,902		2,011
United States (Whites)	97,890		3,338
St. Pierre & Miquelon	4,070		103
Gaudeloupe	303,852		5,071
Martinique	247,000		5,585
French Guiana	38,000		591
Teffe	65,000		2,045
Upper Jurua	50,000		4,036
Totals	839,714		22,780

EAST AFRICA

Katanga (North)	30,699	20,832	3,320
Kroonstad	10,909	4,639	1,520
Zanzibar	27,138	9,014	2,064
Kilimanjaro	40,851	5,252	5,755
Bagamoyo	43,447	6,707	4,781
Diego Suarez	31,368	12,633	1,819
Majunga	27,647	13,586	2,140
Reunion	201,713	400	8,548
Mauritius	151,577	230	5,309
Totals	565,349	73,293	35,256

WEST AFRICA

Dakar	46,304	6,627	3,065
Bathurst	3,489	260	150
French Guinea	12,367	8,665	1,308
Sierra Leone	7,155	1,245	547
Onitsha Owerri	149,465	157,237	33,473
Benue	1,089	6,087	530
Duala	95,132	69,357	10,424
Yaunde	192,909	90,271	20,749
Gaboon	69,684	43,130	10,585
Loango	37,959	14,563	3,636
Brazzaville	75,419	12,757	4,560
Ubangi Shari	20,646	17,721	4,770
Portuguese Kongo	33,134	8,160	1,650
Lunda	88,235	25,513	9,829
Kubango	273,311	60,770	23,764
Cunene	28,349	3,655	1,163
Totals	1,135,367	526,018	130,203
America	839,714		22,780
East Africa	565,349	73,293	35,256
West Africa	1,135,367	526,018	130,203
Totals for 1938	2,540,430	599,311	188,239
Totals for 1936	2,304,353	665,434	169,538
Increase	236,077		18,701

STATISTICS OF THE PROVINCES—JANUARY 1st, 1939

Provinces	Fathers	Scholastics	Brothers	Clerical Novices	Clerical Aspirants	Novices & Postul. Brothers
France	860	352	336	70	837	77
Ireland	222	189	43	43	145	2
Germany	151	130	235	18	256	25
Portugal	73	48	109	12	265	37
United States	176	83	21	18	90	6
Belgium	67	33	10	11	130	8
Holland	103	129	121	22	200	42
England	43	27	—	5	55	—
Poland	5	19	22	6	70	10
Canada	27	5	13	8	97	5
Total	1,727	1,015	910	213	2,145	214

STATISTICS FOR THE YEAR 1938

	France	Ireland	Germ.	Port'gal	U.S.	Belg.	Holl.	Eng.	Pol.	Can.
Apostolic Consecration	43	11	11	13	12	7	16	4	1	3
Professed Clerics	45	23	28	7	19	6	27	5	2	—
Professed Brothers	10	2	8	4	2	—	11	—	—	5
Deceased Fathers	16	3	1	1	7	—	1	—	1	—
Deceased Scholastics	—	—	—	—	—	—	1	—	—	—
Deceased Brothers	2	—	1	1	1	1	—	—	—	—

FRIBOURG

ORDINATIONS

(*to Subdiaconate*)

March 26, 1939

Rev. Messrs. Joseph Moroney
Paul Lippert
John Walsh

The Ferndale Mission Unit wishes to thank Father Schiffgens for a large consignment of magazines.

* * *

We have just received word that Father J. B. Hackett, of Tuscaloosa, is planning a new rectory.

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 MAY, 1939 No. 5

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Editorials

A NATIVE CLERGY IN KILIMANJARO?

On Holy Saturday morning a Mass was celebrated in Kilimanjaro. The solemnities of the Holy Week ceremonies were, as usual, climaxed by the ringing of the bells and the joyous singing of the Gloria and the Alleluias, but there was an added joy that day for Kilimanjaro witnessed the budding of its first-fruit in the Vineyard of the Lord—the ordination of its first native priest.

The ordination of this one priest is an humble beginning, but everything that has ever reached any proportions has always had a lowly start. Witness our own Congregation. Did it not begin with only a few poor lads, some two hundred and thirty-six years ago? A world-wide institute it is today.

The ordination of this first native priest in Kilimanjaro is the foundation of the native clergy in East Africa, a native clergy that will bring the word of God to countless souls that would have died hungering for the Truth, a native clergy that will, in time, look back proudly on its humble birth and to the Congregation that was instrumental in bringing it into the world.

Our congratulations to Kilimanjaro!

MARY THE ONLY QUEEN OF MAY!

Where are we? It would be well if we made this query from time to time. Yes! it is actually hard to tell where we are. It seems that now, every time we turn around, the map of the world is being altered. All we can see around us is a mad rush, a grabbing for the bag filled with nothing—power.

Again where are we?—Oh, yes!—we are in the month of May!—May? On hearing this word we can conjure up many things in our mind but at present, with the world in such a topsy-turvy state, the word May brings to mind the "May Day" of the "Reds." As this goes to press, the Communists are exerting every ounce of strength to make May 1, 1939, a "banner day" for their party—the "Red Queen." And why? It would be hard to say, but it seems that the "Reds" are actually convinced that their system will bring about an Utopian state. With this conviction firmly established, they are going to do all in their power to convince others of this fact and thus swell their ranks for their "Queen."

Consider for a moment the energy exerted in fostering Communism. Millions of dollars are spent annually in propaganda. Other millions are spent in helping poor unfortunates touched by the hand of want. Tireless hours are spent in unprecedented labor, and for what reason? To help the cause of humanity. All well and good, but must Communism be the savior of humanity? Hasn't it proved to be a miserable enough failure in Russia? In Mexico? In Spain?

Humanity does not need Communism's help! If humans would only learn a lesson from a child, they would be better off. What does a child do in its wants, dangers and joys? It flies to its mother and makes known to her its wants, hides in the protecting embrace of her arms, rejoices with her in its good fortune. Yes, if humans would follow suit and in their trials, sorrows and joys, go to their heavenly Mother, they would necessarily have to admit the reality of Her Son's existence and also His command to Love God and Neighbor. If they would trust in their Heavenly Mother and her Divine Son and obey His commandments—to love God and neighbor—then, this so-called "May Day" affair would be cast out of existence and then there would be only one Queen—"The Queen of May."

Holy Ghost Fathers
Norwalk, Conn.
April 3, 1939

Rev. Father Coogan,
Editor, *Catholic Missions*,
New York, N. Y.

Dear Father Coogan:

I have just finished reading the March issue of *Catholic Missions*, your African Number, and, honestly, my blood has reached the boiling point. If I "boil over," you will understand the reason why in a moment.

I am a Holy Ghost Father, a member of that grand Order which proudly and justly boasts of being "Pioneers in the African Missions." I have spent nine years in British East Africa, working with 32 other American Holy Ghost Fathers in the Vicariate of Kilimanjaro which is under the able administration of His Excellency, the Most Reverend Joseph Byrne, C.S.Sp., D.D., Vicar Apostolic. Presently I am on leave of absence from my mission for the purpose of repairing my broken health and to collect funds for my poverty-stricken mission. Bishop Byrne is also here. He rushes feverishly across the length and breadth of the land in the interest of his new senior Seminary for Native Clergy in Kilimanjaro.

Now with this introduction, let us get down to the reason for my high blood pressure after reading your African Number.

Naturally, when I picked up the March issue, I expected to read something which would give our people a fair idea of what the scores of missionary Orders are doing for the Church in Africa, the Holy Ghost Fathers not excluded. But what do I see and read? THE WHITE FATHERS. Page two, White Sisters; page four, White Fathers; page five, White Sisters; page six, White Fathers; page nine, White Fathers; page ten, White Fathers; page fourteen, White Fathers; page twenty-one, White Fathers; page twenty-three, White Fathers; Ruanda-Urundi, Central Africa, WHITE FATHERS ad nauseam. Are there no other missionaries in Africa? Are the White Fathers and Africa synonymous terms?

Recently I had occasion to speak to the Mother Superior of a well known girls' college here in the East. Among her vast duties she found time to interest herself in mission work and has formed a very active mission league among her girls. At a meeting of the mission society one day, Mother asked the question, "What does the word 'Mission' convey to you?" A universal reply went up from the four corners of the assembly hall—"CHINA."

Now, I'm asking you, "What do the African Missions mean to you? WHITE FATHERS???"

I do not mean to belittle the work of the White Fathers. I know many of these splendid missionaries in Tanganyika Territory. We have compared notes often on how better to advance the cause of Christ among the backward tribes of East Africa, but, dash it, we're in Africa too—were the first ones out there in fact. So are the Benedictines, Passionists, Capuchins and a host of others. Why should you devote a major portion of your African Number to the White Fathers with a mention here and there of one or two other societies—sort of "small fry" workers? We did not merit so much as an honorable mention, WE, *the Holy Ghost Fathers*, veterans and pioneers in the African Missions who have been there since the year 1843—who have sacrificed more than a thousand missionaries in these lands—who today have over two million African Catholics in their charge—who lead all Orders and Congregations of the entire Catholic Church in the number of African Mission districts (25) and Mission stations (over 600).

I fear that if I continue much longer I'll "bust" the typewriter. Undoubtedly, it pays to advertise. We Holy Ghosters are "saps" in this respect. Here we are spread all over the world (so numerous in Africa that we're almost in each other's way—Thank God) and so few seem to know who or what we are. With a grinding and gnashing of teeth and a final thunderous thump on the typewriter, I remain,

Sincerely in the Holy Ghost,

T. Charles Dooley, C.S.Sp.

(For reply, see page 16.—Ed.)

News

CARENCRO, LA.

Just a few words to show that we are not hibernating down here. The Lenten season brought on its routine duties of sermons, Way of the Cross, Easter Duty and all those extra ceremonies benefiting the people during this more fervent season.

Laetare Sunday was a day of rejoicing. The pink vestments, donated by a C.S.Sp., added more joy to the occasion; for the people caught with their eyes the joyful spirit. With the reading of the decree, *Quam singulari*, on First Holy Communion, and devotion to St. Joseph, was added another ceremony—that of the annual meeting of the Legion of Mary.

Dressed in white with the badge of the Legion, both Active and Auxiliary members marched to the church under the banner of Our Lady. Before entering the church, the books of *Judge* Rutherford gathered up by the Legionaries, were burned as an act of Faith in the Triune God. Before the Altar of Our Lady, the members made their act of Consecration to Mary. This was followed by a general consecration for all. The sermon preached, dwelt upon the good accomplished by Catholic Action in the Church. Benediction of the Blessed Sacrament being given, the members marched to the

school hall and enjoyed the banquet arranged for the occasion.

The Legionaries organized in the parish by Miss Una O'Byrne, from the headquarters of the Legion of Mary in Dublin, Ireland, have accomplished much good for the Chuch. The school here, although young in years, has given members active in the affairs of the parish and imbued with the missionary spirit. From their weekly meeting they have drawn zeal and fervor to help their fellow parishioners. Many of the old folks have been induced to make their Easter Duty. They have helped the Palm-Sunday-Catholics to enter church more frequently. Backward and backwoods Catholics have been taught their Catechism by fervent members. And immoral books as well as the tracts of so-called *Judge* Rutherford have been gathered up and burned in public ceremony.

Last September two new rooms were added to the school, and, although two extra teachers were needed to care for the children, the lack of funds placed the burden of teaching on one teacher. She has eighty-five in her room in first grade. Thirty-five pupils to one teacher is the State regulation. Father Kramer, of the *Board of Colored Missions,* helps for three teachers. Without this aid there would be no school.

The New Year was ushered in with a C.S.Sp. gathering in Carencro. Present were Fathers Long, McGlade, Sheridan, Rodgers, Wersing, McGoldrick, Keown, and Smith. After the general public direction of members, all departed for their missions. Father F. Williams paid us a visit.

An entertainment was held on Palm Sunday—a local custom. Palm Sunday is a festive day and people you never expected to meet are here at church. A day of special devotion was Holy Thursday. The Ladies' Altar Society provided the decorations and flowers for the occasion.

With the spring time at our doors, Carencro still holds first place in landscape beauty. The church and house, freshly painted, offer a pleasing sight to visitors. The parishioners are proud of Carencro.

If you have any 16 mm. films, sound or silent movie films, I would like to show them here. I have been fortunate enough to acquire a good sound projector, but the rental of films is exceedingly high.

DETROIT

Father Thiefels said Mass in a private house in the new mission of Blessed Martin de Porres on Easter Sunday.

EVANGELINE SAUCE

Last month, a new church, Our Lady of Perpetual Help, was dedicated. This is the thirteenth church established in the diocese of Lafayette for the exclusive use of Negro Catholics.

Catholic Press month in the province of New Orleans (which embraces all of Louisiana and also the diocese of Natchez, Miss.), was highly successful from the viewpoint of increased circulation for the official newsorgan. The weekly, "Catholic Action of the South" stepped up its subscribers by thousands. A number of large city congregations now have this Catholic paper in the home of each and every family of their parish!

Holy Thursday was fittingly celebrated at Holy Ghost church in Opelousas with a Solemn High Mass; it was the first such Mass there in almost a decade.

Four Holy Ghost Fathers, Fathers Lavin, Keown, McGoldrick, and Wersing, assisted Bishop Jeanmard of Lafayette at the Pontifical Mass and Blessing of the Holy Oils on Holy Thursday.

In the diocese of Lafayette there has been inaugurated a combination Ecclesiastical Conference Day and Day of Recollection. The priests of the diocese were divided into four groups; each group spent a day at Our Lady of the Oaks House of Retreat in Grand Coteau. The "Ordo horarum" was as follows:

9:30 Spiritual Conference
10:30 Ecclesiastical Conference
12:00 Examination of Conscience
12:15 Dinner
2:00 Meditation
3:30 Holy Hour
4:30 Closing

At the first conference Fr. J. P. Lonergan read the paper on liturgy; Fr. W. L. Lavin had the assignment for dogmatic theology at the third meeting, and Fr. T. F. Rodgers had the casus conscientiae at the fourth and final conference.

Fr. John P. Cooney, now stationed at Washington, La., has been visiting the parochial and public schools of the diocese for the past several months, speaking to the children about vocations.

Opening day of baseball in the Evangeline League brought an ephemeral touch of Utopia to Opelousas; the sheriff invited all the school children in town to the game FREE. It seems that some ranking depends on the size of the opening game crowd.

La Fin.

Our Levites

ROME

It might have occurred to you that the "news" we send across the sea isn't exactly hot off the press by the time it reaches the anxiously expectant arms, ears and eyes of the readers of *O. P.*

For that reason we are going to omit details of the coronation of the Pope except to say that it was a wonderful affair entirely—like something you had thought could never take place except in the middle ages. Why, some of the Swiss guards even wore mail! (That may seem to you rather a queer detail to choose to mention amidst all that splendor, but we figured it

might be one your otherwise omnivorous newshawk hadn't spotted).

Just a week after the coronation we lost our Superior. Father Frey's death reminded me of the meditation entitled: Death of a Good Religious. It seems he had been feeling somewhat weak for many days, but would not stop his labors though many had begged him to rest. Eventually he went to the hospital for observation. An infection was already in the blood stream. He had a high fever all the while, which no medication seemed able to lessen. After two weeks came complications with an attack of the grippe and from there on hope was abandoned. Curiously, during all his days in the hospital, he ordered that no one at the Seminary should be told of his serious condition and that no one should visit him! But, at the last moment, he sent for the entire community, and following a short discourse to them, died, as I understand, while all were praying with and for him. The description given me detailed the usual happy death of a Holy Ghost Father.

The funeral was one of huge proportions. Many of the elite of Rome were present. Both French Ambassadors were in attendance, that is, the one at the Vatican, as well as the one to the Italian Government. The Superior General came down from Paris but did not say the Mass, giving the distinction to the Director of the Scholastics, Father Brault. Burial took place at the other end of the city and it was a touching sight to see everyone along the way halt a moment and give a salute. A Latin custom. Three huge busses transported all the members of the French Seminary while the Community rode along in private cars. Fr. Delaire officiated at the grave. R.I.P.

* * *

FRIBOURG

March was ushered in for the Fribourgians with a conference by Arnold Lunn on March 4th. Mr. Lunn is on rather friendly terms with the Society of Americans at the University of Fribourg and seemed pleased to come to give a talk on his impressions of Catholicism in the United States. His experiences as apologetics professor at Notre Dame, Indiana, and as a lecturer in various cities, made this energetic convert competent to treat his topic in an engaging and instructive way before an audience of about two hundred—many of whom, in distant Fribourg, were hearing of their homeland.

Snow and examinations strove with each other to win the Fribourgians' attention throughout the first few weeks of March. For more than a week snow came down every day in doses large and small. But thoughts of skiing were put in the background as the footsteps of the lads crunched the snow between the Scholasticate and the University for those last few weeks when the professors, as ever, were busy doling out matter at top speed to make up for lost time, and, incidentally, make the examinations interesting. By the 18th of March, most of the examinations were over and all through, unscathed and ready for a retreat week. For the subdeacons-to-be, retreat began on March 19th and for the other lesser ordinands on March 22nd in preparation for the Ordinations on Passion Sunday, March 26th. On that day Messrs. Lippert, Walsh, and Moroney received the Subdiaconate. The ensuing vacation days, of course, found the new Subdeacons enjoying all the thrills of the first few weeks with the Breviary, always going somewhere in a hurry with a "Gotta say Office . . . " on their lips, trying to decide an Antiphon, or discussing St. Augustine's latest Commentary. The Easter vacation lasted from the end of retreat, until the 26th of April.

* * *

FERNDALE HERALD

Ho-Hum! just another one of those busy months here at the Dale. First in importance, of course, were the ordinations. On March 27-28, His Excellency, Bishop McAuliffe, added eleven Deacons and ten minorites to our family. As one new deacon very aptly put it, "You look forward to it for five years, but when it comes, it takes you by surprise." It's really inspiring to reflect, on ordination days, on the great powers the ordinandi acquire in two hours. We have also received word of Ordinations at Fribourg. Well, congratulations from all at the Dale to Rev. Messrs. Joe Moroney, Paul Lippert and John Walsh.

In the daily life of the scholasticate for the past four weeks, entertainment has held general interest. (That sounds as though we are dissipating rapidly, but it's not as bad as all that). On St. Patrick's Day (a free day, instead of the feast of the Annunciation, which would fall during the ordination retreat), the Dale Theatre presented the *"Return of Peter Grimm."* On the day annually dedicated to the irrational (April 1), we tramped it down to St. Mary's auditorium in Norwalk, to see the motion picture *"Golgotha."* (In line with the spirit of the day, Fr. Director posted a notice to the effect that all desiring rides were to submit a billet. He got so many billets, still in keeping with the spirit of the day, that he had to think fast to get around it—easy, we all walked). Then, during Easter week, we had quite a session of movies, thanks to Fr. Brennan. Due to foggy roads and a mistake (!) on his road map, he got here late Monday evening. So we had only one picture that night. After a sleep-in next morning, and late meditation, we saw the second installment and after dinner, the matinee show. On Friday, the 14th, the Dale players presented what will probably be the last play of the year. It was an English play, *"Bachelor Born,"* highly humorous.

During the vacation, Ferndale has taken on all the appearance of a W.P.A. Emergency headquarters. With the baseball field still lying fallow, due to cold weather, everyone has turned out in fine style to further the spring projects—wet projects—dry projects (as Browning would probably have put it). And when we say projects, we mean projects! These include such widely different activities as: the stonewall along the road across the front lake, nearing completion; laying foundations for the new stations to be erected soon; decorating the

new dam that was made on the front lake last year: beautifying the back lake by planting shrubbery; cleaning the footpaths; whitewashing; plastering; painting; sifting and coloring sawdust (yes, and even catching muskrats). I must revise the aforementioned comparison—one thing that is not like a W.P.A. project is this; any shovels that have been broken, were broken by hard usage only!

During Holy Week the community was very intensely interested in a radio broadcast, *The Living God*, which we heard during supper-time. On Monday of Holy Week, the community was saddened by the news of the death of Fr. Kirkbride's sister in Manchester, England. A Missa solemnis de requie was sung for her on Tuesday.

The *Tu Autem* on Easter morning was given "in honor of the Resurrection of Our Lord and of Fr. Gavin!" After a long period of enforced rest, Fr. Gavin made his first appearance at the table. He is anxious to get out and we are all very glad to see him up and around again.

KERNELS FROM CORNWELLS

Among our chief interests during the past month we count first and foremost, that spent in union with Mother Church. Following the ecclesiastical calendar, with fitting ceremonies we celebrated in the same week the feasts of St. Joseph, and the Annunciation of the Virgin Mary.

Shortly after this, came the Holy Week ceremonies and chants, carried out solemnly. Great credit for the exceptional performance of the choir is due to Father Kettl and Mr. Dougherty, who have been making a concerted effort to enhance the singing in the Chapel. They have received splendid cooperation and the results are a worthwhile tribute to their efforts.

Then came Easter with its joyous Alleluias, and a much needed breathing spell in the scholastic grind. The boys from the vicinity were allowed to visit their parents from Saturday noon to Tuesday evening. Now we are all together again, making gallant strides on the last lap of the race.

Though signs of spring brought out bats and balls several weeks ago, there has been very little baseball. The heavy, foggy weather and continual rain have made it look as though the Ohio had come right up into our back yard as it did for the Cincinnati Reds. The fields are soft, soggy swamps.

We've had to be content with watching the big cranes of the Pennsylvania Railroad digging drainage troughs between the tracks and our fence. These measure something like twenty feet in width and ten feet in depth. We were a bit surprised one day to see one of these huge black monsters turn into our property, gobbling its way through the field. But no harm done. It was deepening the drainage system from our cess-pool, in order to better dispose of the contents when it reached the R. R. tracks.

So, little things make big moments on these dull days.

Among our distinguished visitors this month, we mention the Very Reverend Novice Master, Fr. J. Lundergan, also Fathers Williams, J. Duffy and Haines.

Again we wish to express sincere gratitude to the following for donations of books to our libraries: Fr. Charles Diamond and his mother, Mrs. Jane Diamond; Fr. Joseph Diamond, of Croydon, Pa.; Mrs. Martin Keane and Sergeant Dun, both of Philadelphia.

Articles

NOBILITY IN RAGS

When a man leaves the beaten paths of life to follow a vocation, we say he has found something so appealing to some part of his nature, that he is willing to make the sacrifice of his life for it. One will break his back and blind his eyes over a microscope in ecstatic pursuit of a neuron; another will cough out his heart in the wonderland of a library; a third, shaking the very stones of a great cathedral with the majestic cadences of oratory in full career, will be carried from his pulpit more dead than alive.

I do not wish to imply that vocations as such, lack a spiritual force. Natural attractions play a leading role in the choice of any vocation, be it in art, science or religion. In apparent contradiction to my thesis, this paper will be a consideration of a vocation without a natural explanation—a vocation akin to the inspiration of a Beethoven or the divine afflatus of an Evangelist—a counter-thesis, if you will.

In the Rules of the Congregation of the Holy Ghost, under the chapter entitled, "The Nature and End of the Society," is this paragraph: "The purpose of the Society is to train the members in the zeal of religious life and in the love of virtue so that they will be 'prepared for everything' at the will of their Superiors: to evangelize the poor and infidels; not only to undertake but even to love wholeheartedly and to prefer before all other works, the lowest and most laborious works of the Church, for which it is most difficult to find ministers." Is there a natural explanation for a vocation of this kind? To choose and to love what other men reject—to make this the sum of one's life and to carry it to the grave as one's greatest treasure—is a vocation as inexplicable as life and as rare as wisdom.

This is the story of a man who seems to have been born for the sole reason of creating that vocation and of forming a society to perpetuate it—for he died at the age of thirty.

Claude Poullart des Places was born at Rennes, February 26, 1679. The des Places of the time were nobility come down somewhat from their ancient prestige but still important people in Brittany, for the senior des Places held the posts of attorney to the Parliament and Guardian-Judge of the Public Moneys.

Claude's parents, according to the now obselete custom of the time, began his education very early. The boy proved exceptionally precocious but several anecdotes of his pre-public school days serve to indicate he had both the virtues and vices of a normal boy. Exhibiting a flair for the dramatic, he appeared in plays and made altars and oratories where he collected his friends to play at Mass. One day, rehearsing his role in a tragedy, he barely escaped becoming the *enfant terrible* of Rennes. It happened that his mother, a little sister and a cousin, had been watching his art. The little sister took to teasing him. Claude, in all the fury of histrionic rage, fired the supposedly empty musket he held in wavering arms. The ball whistled over the head of the object of his wrath, narrowly missing also, his mother and cousin. (Imagination will supply the smelling salts and the razor-strap!) Boys of that day seemed no less addicted to the use of firearms than our own "gang-busters," for we read again that Claude was shot in the stomach while playing at soldiers.

At the age of eight he was sent to the College of the Jesuits at Rennes, beginning an association with the Fathers of the Society of Jesus, lasting and vital, the tutelary star over his life. His father employed a special preceptor to chaperon the lad to and from school, to examine him daily and to make a report in the evening. With this regime,Claude finished his rhetoric at the age of thirteen, and began at once the study of philosophy. Astounding? Yes, by modern standards!

In 1694, at the age of fifteen, Claude graduating with highest honors, delivered the "public act" in defense of a thesis dedicated to the future Dauphin, Prince Louis Alexander of Bourbon, Count of Toulouse and Governor of Brittany. Everybody of importance was there from the Presidents and Councillors of Parliament to the most thread-bare royalty. At fifteen, the pride of his family, the idol of his peers who loved his dash and polish and respected his talents, the world lay at his feet.

In step with the intellectual progress of the scion, the family fortunes soared to new heights. Offers of attractive marriages poured in on the des Places. They married early in those days and it is not surprising that Claude should think in the following terms: "A young man with bright prospects, son of an increasingly wealthy father, must expect to receive many proposals of marriage. But before embarking on this state, one ought to consult God and men." It is really humorous to read how serious a business this stripling of fifteen-and-a-half made of consultation. He button-holed the married men of his acquaintance, begging an honest reply to the following question: "If you were free again, remembering all you've gone through, would you re-marry?" Only one replied that he would!

This investigation removed the last obstacle in the ever-growing passion for glory and fame a brilliant academic career as his had been, naturally engenders. "I would rather, like Hercules, engage the greatest monsters, than subject myself to the tyranny of a wife."

Although his immediate family must be exonerated from guilt in the following affair, there can be no doubt that his friends were implicated. After the philosophical disputation, Claude's parents planned rest and travel as a prelude to a law-course. Paris was the first scheduled stop.

In those days nobility travelled *en famille* and Claude's friends had definite plans for him in Paris. It seems there lived at the Court of the Duke of Burgundy, an attractive young lady who might make a nice catch for the son of the wealthy lawyer. Although we know from Poullart des Places' subsequent memoirs that he had been thrilled with life at court and hoped at this time for a place in it, the proposed liason, for some unchonicled reason, foundered badly and Claude beat a hasty retreat to Rennes.

At Rennes, with all the family resources at his command, Claude plunged into the social swim, much to the delight of his parents who ever feared the resurgence of their only-son's early sacerdotal leanings. Very shortly, however, Claude felt the need of a spiritual retreat and betook himself to one of the retreat houses founded by Father Maunoir. Straight from his retreat, Claude unhesitatingly announced his desire to enter the priesthood. Des Places pere, unmoved by the boy's enthusiasm, sent him to Nantes to prepare for the bar.

This parental manoeuver proved eminently successful. Leaving off serious reflection and pious reading, the affable lad, too susceptible to the warmth of youth, threw himself into the amusements of his fellow-students. All leisure moments not occupied in the study of law, he devoted to the old extravagances and boyish pranks and excursions. The passion for glory and fame with its concomitant fires of ambition, pride and jealousy, flamed again.

After two years of this life at Nantes, he moved to the College of Louis the Great, in Paris, to work for his degree. Here again, the influence of the Jesuit Fathers set him aright. Another spiritual retreat begot a new resolve for a complete change of life: "I shall cut off the dragon's heads as often as they reappear—human respect, self-esteem, self-love, weakness, vanity, and my predominant passion, ambition."

In 1700, flush from a brilliant examination in law, he entered upon another reteat for the express purpose of determining, once and for all, his vocation. He examined five possibilities: military service, law, the court, finance and the priesthood. The court still attracted him but afraid for his soul's salvation, he decided on the priesthood. At Rennes, the family gathered solemnly to receive him and unaware of his decision, hastened to clothe him in the picturesque robes of the law courts. The happy parents led him to a mirror to look upon his own beauty. Recoiling, he blurted out his revulsion and announced to the consternation of all, his renewed intention. A "scene"—bitter words, tears, expostulations—and the young man, harassed on all sides by disappointed relatives, inarticulate but unshaken in his resolve.

The storm over, silence followed. Machinery to distract the young man once again moved into action. But

the boy had vanished and this was a man who resisted. He firmly demanded to be sent to Paris to study theology for a year. At long last, he received permission, together with a promise of 800 francs for the year's tuition and expenses, a meagre sum for a youth of his condition. So, back to the Jesuits at the College of Louis the Great went Claude, on the way at last, never more to stray.

The first objects of his newly founded zeal were the little Savoyards of the French capital, street urchins abandoned to the mercy of the city thoroughfares. He fed, clothed and catechised them. Next, the sad condition of the poorer students at the college attracted his attention. Between classes, they begged their bread and took whatever employment might earn a sou. Those especially who dreamed of the priesthood captured his pity. First two, then three, and finally eleven of them leaned upon him as their almoner. He virtually scavenged the college kitchen for leavings, spilled out his thin purse and even walked the streets to beg for them.

On May 27, 1703, the Feast of Pentecost, the community of twelve consecrated themselves to the Holy Ghost in the Church of Notre Dame des Gres. It was the birthday of the Congregation of the Holy Ghost and the first members moved into a rented house on the Rue des Cordiers, the cradle of the since famous Colonial Seminary of the Holy Ghost.

Claude des Places was still but a simple cleric two years away from Minor Orders. His confidence in the assistance of God and the solidity of his vocation never wavered, however, and he proceeded with both his studies and with the government of his new society. The first rules, preserved in their entire spirit to this day, make an amazing revelation. No one may enter who is able to pay his way elsewhere. After ordination, the newly-made priests may return to their native dioceses or pledge themselves perpetually to the Congregation. The Congregation is to prepare, gratis, for the Bishops of France and the Colonies, priests for only the most humble positions and for those for which it is most difficult to find ministers.

In 1707, with three of his pupils, Claude Poullart des Places was ordained to the priesthood. Two of them chose to throw in their lot with the Congregation. By 1709, the number of students had grown to seventy. Where the capital came from remains a mystery to chroniclers, although it is certain that Father des Places' father never increased the original 800 francs annuity and that the young priest was often to be seen walking the Paris streets, nobility in rags, carrying bread, old clothes and even furniture for his poor students.

On September 29, 1709, Father des Places was stricken with acute pleurisy. Short had been his life and short was his agony. He had been born for one day and that day slipped quickly by into the darkness of men's thoughts. On his deathbed, his face tells the story of his life: "it is shaped with natural distinction, intelligence, energy, sweetness, recollection and goodness." It may be trite to say that he has renewed himself in his ashes, nevertheless, though the wick of his life has burned out quickly, it has generated a heat in which millions of souls, over a period of 236 years have warmed themselves.

On October 2, he passed quietly away. Here indeed, is a vocation over which to break one's logical teeth. Born in the lap of luxury, gifted with extraordinary natural talents, and blessed with the highest success a man of his years could expect from the world, he had chosen to despoil himself of even himself but as bread cast upon the waters, it has all come back to him in the shape of an imperishable spiritual crown as green as the youth of eternity. Over the years, the phrase "abandoned works" like a musical leitmotif, has run through the history of the Congregation he founded: a haunting, poignant motive, repeating itself in ever new forms —now an abandoned parish, then a neglected, downtrodden people; now a tottering orphanage, then a withering university. And as each generation of the Congregation of the Holy Ghost composes a new variation, the symphony swells with additional and embellished voices, reiterating the original motive, calling and replying over and over again with new inspiration and emphasis, the appealing, anguished wail of the abandoned and rousing song of the rescuing champion.

BROTHER VINCENT PIETRUCIK
1865-1938

On December 27, 1938, the feast of St. John the Evangelist, the mortal remains of Brother Vincent Pietrucik were laid to rest. This last act of service indicated the high esteem in which he was held by his confreres. The weather was very inclement; a driving snow, followed by a heavy rain, rendered the roads dangerous. Nevertheless there were present Fathers from Pittsburgh, Cornwells, New York, and Portsmouth, R. I. Kilimanjaro was represented by Fathers James A. Marron and T. Charles Dooley. The Novices from Ridgefield came in a body, only two postulants remaining there to keep house.

The solemn Requiem Mass began at 9:00 o'clock. Father Joseph Duffy, bursar and director of the Brothers at Ferndale, was celebrant, Fathers Maxim Therou and Robert Eberhardt, scholastic priests, acted as deacon and subdeacon respectively. Other scholastic priests performed the minor functions at the altar. Father Joseph Kirkbride officiated at the services in the cemetery.

Brother Vincent Pietrucik was born at Puzynowcy, Russian Poland, on September 3, 1865, of parents who owned a small farm. As the nearest school was a considerable distance from his home, he received very little if any primary instruction. However, we can recollect from his conversations that he made up for it as best he could. Later, when in Cornwells, the Polish Brothers taught him reading and writing, in both English and Polish.

From 1885 until 1890, Vincent Pietrucik served in the infantry in the Russian army at Pruzana. He al

ways spoke highly of the military life, was well liked by his officers, and not infrequently was called into their personal service and to help out in their families.

At the end of his military service, Mr. Piétrucik returned home, remaining there until he emigrated for the United States towards the end of 1903. He found employment in a mill at Bridesburg, Philadelphia, Pa., and became a member of St. John Cantius' parish. Here it was that Father Sigmund Rydlewski, the Provincial procurator residing at Cornwells, met him and engaged him to look after Father Anthony Jaworski, who was very ill at the College. The two soon became attached to each other and, when in August 1905, the sick priest was removed to the newly acquired villa at Ferndale, Mr. Pietrucik accompanied him there, remaining at his side until the patient sufferer was called to his final reward, on March 24, 1909.

The ever-faithful nurse was now free to return to the world, but instead he asked to be admitted into the Congregation as a lay Brother. The request was granted and on April 6, 1909—two weeks after Father Jaworski's death—he began his postulancy. We are led to surmise that the saintly Father Jaworski had obtained for him this special grace. At his reception he was permitted to keep his baptismal name, Vincent. He made his profession on February 2nd, 1912, and remained at Ferndale until his death, working diligently and quietly in the kitchen, the laundry, the sacristy and on the farm. As a religious, he was faithful to his spiritual exercises. His apostolic spirit was admirable; he longed to help spread Christ's kingdom on earth everywhere. To support the Catholic press was to him a duty and he had a special regard for those who defended Catholic truth by word or writing. The Fathers who passed through the Scholasticate in his time will, no doubt, remember the warmth with which he advocated the study and expounding of Sacred Scripture. They also remember his jovial good humor and his keen sense of mimicry.

In his dealings with others, he was ever kind and sympathetic and always willing to lend a helping hand. The dumb animals he attended were dear to him. As a naturally keen observer, he discovered preventatives and remedies for their ordinary ailments, sparing many a call to the veterinarian. But, far from relying on his own skill, he had recourse to prayer. St. Benedict's medal adorned the entrance to the stable.

A week before Christmas, Brother Vincent complained of a slight cold. On Thursday he was confined to his room. On the following day, Friday, December 23, Holy Communion was brought to him, and somewhat later he asked the Brother Infirmarian to call one of the Fathers. Father Edward M. Smith responded. After confession, Brother asked Father Smith to pray for his happy death as he felt he would die before Christmas. As there was no sign of serious illness, this statement was puzzling to say the least. Nevertheless the doctor was called. He was not unduly alarmed. Dinner was served but was left untouched as he had no appetite. At 1:45 p. m., Brother Eugene, passing through the corridor, met him coming from the lavatory after shaving and said: "How are you feeling, Brother?" "Very fine at the moment, Brother," he said. About twenty minutes later Brother Thaddeus, the infirmarian, passing by, heard groans and entering the room, found him in agony. He hastily called Father Kirkbride, who, in turn, summoned Father Duffy. Absolution and Extreme Unction were quickly administered to the dying confrere. Two more respirations and the soul left the body.

Such was, in substance, the life and death of our beloved confrere, Brother Vincent Pietrucik. May the Eternal Judge receive him with these consoling words: "Well done, good and faithful servant; because thou has been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord."

DAUGHTERS OF MARY, HEALTH OF THE SICK

Recently "Our Province" carried an article stating that our Missions in Kilimanjaro received 1112 pounds of valuable medical supplies from the Catholic Medical Mission Board at 8 and 10 West 17th Street, New York City. This organization headed by Father E. F. Garesche, S.J., has been a great help to our Missions in Africa. For this we extend our heartiest thanks and pray that God may bestow upon this charitable organization His most abundant blessings. Father Garesche is now assisted in his charitable work by a newly founded Congregation of women, "The Daughters of Mary, Health of the sick."

A few years ago His Holiness, Pope Pius XI, authorized the Sacred Congregation for Propagating the Faith to send out an instruction calling for new communities to save the lives of mothers and children in the Missions, and asking existing communities to take up this work and prepare their members for it in a special way. Father Garesche started working on this idea immediately He knew only too well the crying need for medical assistance in the Misions. After giving the matter due thought he consulted with His Eminence, Patrick Cardinal Hayes, about founding a new Congregation of Women who would devote themselves especially to this work. The Cardinal greatly favored such an establishment and on May 29th, 1935, in virtue of the authority given him by the Holy See, issued an indult authorizing the erection of a new Congregation of Sisters to be called, "The Daughters of Mary, Health of the Sick," whose purpose it would be to work for the Medical Missions and especially to help the work of the Catholic Medical Mission Board.

The first group of Sisters were stationed at the residence connected with the headquarters of the Catholic Medical Mission Board at 8 and 10 West 17th Street in New York City, where they took charge of the office work and the packing and shipping of medical supplies. Later they secured the estate of George Inness, Jr., about twenty miles west of Newburg, N. Y., and established

there their Mother House and Novitiate, naming it "Vista Maria." It has several natural advantages that make it an ideal place for the training of the Sisters. To insure its support and as a means of revenue, they have converted it into an Hospice of Rest. The Hospice is also a very good training school for the Sisters, giving them an opportunity to learn and practice management, accounting, diatetics, physical therapy, and to test their ability before going to the Missions. Afterwards, when, as it is hoped, they will be brought back from the Missions after service there for a period of years, it will serve for physical recuperation and for further professional study.

For a vocation to the community, besides the general requirements for a religious vocation, all that is needed is the desire to devote oneself to the special work of the Sisterhood. While it is an advantage to be a nurse or a doctor, this is not required, as evidently many of the Sisters will be employed in other works for the community. A high school education and the possession of an amiable and cultured character are, however, specially desirable. So far, the greater number of those who have been accepted or whose applications are being considered are graduate nurses, with very good training and some experience.

The main purpose of these good women is to go to the Mission field and help to save the lives of mothers and children especially by educating the native women to be doctors and nurses and at the same time catechists, so that they can instruct the sick in the mysteries of our Holy Faith. Up to this time only a few Catholic Sisters in the Mission field have received special permission to continue to practice medicine and surgery, which they learned before they became Religious. But this instruction of the Sacred Propaganda gives the Sisters themselves, after they have entered a religious community, the right to study medicine; and, with the safeguards enjoined by the instruction, they are even encouraged to go to medical schools and to receive diplomas as fully qualified doctors and surgeons.

Of course, precautions are provided. The Sisters must have special helps for their spiritual life during their studies, which otherwise might prove dangerous to them. They also are instructed to go to the medical school, not alone, but at least two by two, so that they will have the companionship of another Religious during their studies. In all their work their Religious and community life serves as a special safeguard in their activities.

This idea of training native girls as doctors and nurses is a great step in Mission activity. If a few Sisters can make a good native foundation at first, the work will undoubtedly reap a great harvest. Think what it will mean to the Missions in the years to come to have native doctor-catechists and nurse-catechists. They will be able to give health to body and soul of the thousands upon thousands who are neglected today in spite of the abundance of Missions.

As Holy Ghost Fathers we should be deeply interested in the work of this Congregation which, if given a chance and prospered by God, will be able to render to our Missions immeasurable assistance. De facto they have done so already, in sending to our Missions stores of well selected medicines. Let us remember their work and their cause in our prayers. It is God's work and a work that is helpful and profitable to our own.

SOUTHERN EXPOSURE

Sometimes the breaks come at the most opportune time! Perhaps you are not aware of the fact but this is Azalea Time in Mobile... Mobile which in its more than two hundred years of existence has grown under five flags. The French were the first to settle the place and it is to that country that Mobilians owe a world of gratitude for the now famous Azaleas. Fifise Langlois brought the first plant from Toulouse and the climate was so favorable that the flower surpassed its growth in its native land. As the city grew so did the Azaleas. Flags of many peoples flew over the land; with time they changed but like the Scholastics, these plants multiplied and became more beautiful. (The last does not apply to them.) The French love of beauty brought them here. The formal English nurtured them; and the stately Castilian noblemen who governed Mobile for Spain planted them in their patios and dreamed of sunny Spain... The city, like its friendly rival New Orleans, boasts of far too many places of interest to be seen in two short days. Homes visited by Lafayette; Old Battle House where General Andrew Jackson made his headquarters prior to the Battle of New Orleans; the oldest house in town which like most old houses has its own peculiar story. Under the well-worn floors of this place can be found evidence of the old dungeon where African slaves were kept huddled before they were sold to masters whom they learned to love and serve... Sometimes... Just another spot in the South which has been able to retain its old world charm... Mobile is like that!!!

Rome:

"... Many thanks for the different issues of *Our Province*. Am having a taste of what that monthly publication must mean to those who are not on the home grounds. It might be the old story that one has to go away from the things he has in order that he might appreciate them the more. Certainly the arrival of *Our Province* is like a long desired friend suddenly coming into the horizon."

* * *

Your kind prayers are requested for the speedy recovery of His Excellency, Maurice F. McAuliffe, D.D., Bishop of Hartford.

* * *

ARRIVALS:

Father Edward Leen, at New York, on the *SS. Aquitania*, April 28th, from Ireland, and Father John Gorman, at Brooklyn, N. Y., May 5th on the *M.S. City of New York*, from Kilimanjaro.

ABSOLUTION

Crooked as Caliban
And more marred
And hot-ironed scarred
And pocked, and black with smoke,
Woman and man,
These are my folk
That burn
With oh, no! not shame
But the love wherewith they came.

I spoke.
I lifted my hand.
And now I understand:

Why now low morning-voices speak,
White flower-faces turn.
I know this thing:
April does not come to seek,
She comes to bring,
And the swift things rise
And sing.
Nor does ever any shower
Come to take
But to make,
And the wild branches wake
And flower.

So must it be
That Love with immortal eyes
Looks not to see.

Her glance is otherwise.

JOHN LOUIS BONN, S.J.

(From
Canticles and other Poems. Bruce Humphries, Inc.)

Prayers are requested for Father Joseph T. Keown's father who died last month. R.I.P.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

NATIONAL OFFICE, 109 E. 38TH STREET,
NEW YORK CITY

April 17, 1939

Reverend T. Charles Dooley, C.S.Sp.,
Holy Ghost Fathers,
Norwalk, Conn.

Dear Father Dooley:

I have your letter at hand regarding the March issue of CATHOLIC MISSIONS. I regret that it elicited so unfavorable a response.

You are quite right in saying that the issue abounds with references to the work of the White Fathers and tells nothing of the great work of the Holy Ghost Missioners. In asking your kind indulgence may I say that this was by no means planned to be so. As a matter of fact our magazine is chiefly built around pictures. In choosing the best pictures we had on Africa, the White Fathers seemed to gain prominence.

I'm sure you will understand that it is rather difficult to obtain good photographs from missioners, for many of them are not trained in that branch. Yet it is essential for propaganda work. We do our level best to get good subjects even to the extent of paying a goodly sum of money. It is only in this way that we can keep our standard high.

In order to make amends for our seeming neglect of your missions, I will be only too pleased to receive any picture material you may have available. If such pictures as you may send are suitable, I shall use them at our earliest opportunity. I would also appreciate your sending some information on your missions which we can use in connection with your pictures.

I wish to thank you, therefore, for your frank criticism—always helpful when constructive.

Asking your kind indulgence and praying for you every blessing, I am

Sincerely in Domino,

ALOYSIUS F. COOGAN,

AFC/EGB *Editor*: CATHOLIC MISSIONS.

(S. O. S.—Good photographs of mission subjects will be gratefully received for use in CATHOLIC MISSIONS. Ed.)

OUR PROVINCE

Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

HIS HOLINESS POPE PIUS XII

UME SEVEN
UMBER SIX

JUNE
1939

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OUR DEAD

DURING THE MONTH OF JUNE WE PRAY FOR:

Father Francis Retka, who died on June 6, 1938, at the age of 61 years.
Father John Schroeffel, who died on June 6, 1925, at the age of 48 years.
Father Martin Hehir, who died on June 10, 1935, at the age of 80 years.
Father Paul Kwapulinski, who died on June 22, 1927, at the age of 52 years.
Mr. Michael Kenny, who died on June 25, 1916, at the age of 25 years.
Father Theophile Meyer, who died on June 30, 1938, at the age of 81 years.

Bulletin Mensuel

ROME

At the beginning of his pontificate, each new Pope indicates what he intends to grant in the "Apostolic Indulgences." The Sovereign Pontiff, His Holiness Pope Pius XII., has announced these indulgences in the following document, which appeared in the last number of the "Acta Apostolicae Sedis."

INDULGENTIAE APOSTOLICAE QUAS SUMMUS PONTIFEX PIUS PP. XII., IN AUDIENTIA INFRA SCRIPTO CARDINALI PAENITENTIARIO MAIORI, DIE 11, MARTII 1939, IMPERTITA, BENIGNE CONCESSIT CHRISTIFIDELIBUS QUI, ALIQUOD PIETATIS VEL RELIGIONIS OBIECTUM, A SE VEL A SACERDOTE POTESTATEM HABENTE BENEDICTUM, POSSIDENT AC PECULIARIBUS IMPERATIS CONDITIONIBUS SATISFECERINT:

Indulgentiae

1. Quisquis saltem semel in hebdomada recitare consueverit coronam Dominicam, vel aliquam ex coronis beatae Mariae Virginis, vel rosarium aut saltem eius tertiam partem, vel officium parvum eiusdem B. Mariae Virginis, vel saltem vesperas aut nocturnum cum laudibus officii defunctorum, vel psalmos poenitentiales aut graduales, vel consueverit saltem in hebdomada semel aliquod opus ex illis peragere quae sub appellatione "Operum misericordiae" agnoscuntur, vel Missae interesse, servatis conditionibus confessionis sacramentalis, sanctae Communionis et alicuius orationis ad mentem Summi Pontificis, lucrabitur *Indulgentiam plenariam* diebus Nativitatis Domini, Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, Ssmae Trinitatis, Corporis Domini eiusque Sacratissimi Cordis, Purificationis, Annuntiationis, Assumptionis, Nativitatis S. Ioannis Baptistae; utriusque festi S. Ioseph Sponsi B. Mariae Virginis, S. Apostolorum Petri et Pauli, Andreae, Iacobi, Ionnis, Thomae, Phillippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Matthiae, atque Omnium Sanctorum. Si quis vero ad sacramentalem confessionem ac ad sanctam communionem minime accesserit, corde tamen contritus, ad mentem Summi Pontificis aliquantisper precatus fuerit, singulis, diebus supra recensitis *partialem septem annorum* lucrabitur *Indulgentiam*.

Insuper, quisquis aliquod ex praedictis pietatis vel caritatis operibus expleverit, quoties id peregerit, *partialem trium annorum Indulgentiam* adipiscetur.

2. Sacerdotes qui, nullo impedimento legitime detenti, quotidie s. Missae sacrificium celebrare consueverit, *Indulgentiam plenariam* festis supra memoratis consequentur, additis sacramentali confessione et oratione ad mentem Summi Pontificis.

Qui vero hoc peregerit saltem contrito corde, *partialem quinque annorum Indulgentiam* singulis vicibus adipiscetur.

3. Qui recitationi divini officii tenetur, obligationi huic obtemperans, *plenariam Indulgentiam* iisdem festis lucrabitur, servatis pariter conditionibus confessionis sacramentalis, sacrae communionis et orationis ad mentem Summi Pontificis.

Qui vero hoc peregerit saltem contrito corde, *partialem quinqueannorum Indulgentiam* singulis vicibus adipiscetur.

4. Quisquis cum primo diluculo, tum meridiano tempore, tum sub vesperam, vel cum primum postea potuerit, orationem vulgo *Angelus Domini*, tempore autem paschali *Regina coeli*, aut, has preces ignorans, quinquies *Ave Maria* recitaverit; itemque sub primam noctis horam psalmum *De profundis*, vel si eum nesciat, *Pater Noster* cum *Ave Maria* et *Requiem* recitaverit, *partialem quingentorum dierum Indulgentiam* consequetur.

5. Eamdem Indulgentiam acquiret qui, quavis feria sexta, de Passione et Morte D. N. Iesu Christi aliquantulum pie cogitaverit, terque Orationem Dominicam et Salutationem Angelicam devote recitaverit.

6. Qui suam conscientiam excusserit et peccata sua sincere detestatus fuerit cum proposito se emendandi, devoteque recitaverit semel *Pater noster*, *Ave Maria* et *Gloria Patri* in honorem Ssmae Trinitatis, aut quinquies *Gloria Patri* in memoriam Quinque Vulnerum D. N. Iesu Christi, *trecentorum dierum Indulgentiam* lucrabitur.

7. Quisquis pro agonizantibus oraverit, pro iis *Pater noster* cum *Ave Maria* saltem semel recitando, *partialem centum dierum indulgentiam* adipiscetur.

8. Qui demum, in articulo mortis constitutus, animam suam devote Deo commendaverit et, rite confessus ac sacra Synaxi refectus vel saltem contritus, Ssmum Iesu Nomen ore, si potuerit, sin minus corde, devote invocaverit et mortem de manu Domini, tamquam peccati stipendium patienter susceperit, *plenariam Indulgentiam* consequetur.

Monita

1. Res aptae ad recipiendum benedictionem pro *Indulgentiis Apostolicis* lucrandis sunt tantummodo coronae, rosaria, cruces, crucifixi, parvae statuae, numismata, dummodo non sint ex stanno, plumbo, vitro conflato ac vacuo, aliavae simili materia, quae facile confringi vel consumi possit.

2. Imagines Sanctorum alios ne repraesentant quam rite canonizatos vel in probatis martyrologiis relatos.

3. Ut quis valeat Indulgentias Apostolicas lucrari, necesse est ut aliquam ex rebus benedictis ab Ipso Summo Pontifice vel a Sacerdote facultate praedito, super se deferat aut in domo sua decenter retineat.

4. Ex expressa Ssmi Domini Nostri declaratione, per Apostolicarum Indulgentiarum concessionem nullatenus derogatur Indulgentiis a Summis Pontificibus iam alias forte concessis pro precibus, piis exercitiis vel operibus recensitis. (1)

Datum Romae, ex aedibus S. Paenitentiaria Ap., die 11 Martii, 1939.

L. Card. Lauri, *Paenitentiarius Maior.*
S. Luzio, *Regens.*

L. + S.

(1) The Faculty of Blessing objects of piety, and attaching to them the Apostolic Indulgences are among the favors granted to members of the *Pia Unio Cleri pro Missionibus*, under the conditions indicated in the Ordo, page XLII.

DE MAJUNGA ET ALIORUM A VICARIATIBUS APOSTOLICIS DE MAIUNGA, DE TANANARIVE, DE FIANARANTSOA, DE ANTSIRABE, TERRITORII PARS SEIUNGTUR, EX QUA NOVA ERIGITUR PRAEFECTURA APOSTOLICA "DE MORONDAVA."

PIUS EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Quo Evangelici operarii inter infideles populos adlaborantes munus sibi creditum facilius ac salubrius obire valeant, non parum sane iuvat Missionum territorium plerumque latissimum dividere et novas exinde Missiones constituere, aliorum Pastorum regimini concredendas. Huiusmodi divisio quam maxime opportuna reique accommodata nunc visa est in Madagascar insulae regionibus, quae ad occidentem solem spectant, ut ibi Christiano nomini propagando aptius consulatur. Quamobrem, de venerabilium Fratrum Nostrorum S. R.E. Cardinalium S. Congregationi de Propaganda Fide praepositorum consilio, Nos, omnibus mature perpensis, et suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, de apostolicae potestatis eam districtuum civilium de *Maintirano* et de *Morafenobe* partem ad Vicariatum Apostolicum de Maiunga pertinentem, atque ceteram eorumdem districtuum partem ad Vicariatum Apostolicum de Tananarive spectantem, ab ipsorum Vicariatuum territorio seiungimus. Item regionem de *Sakalavia*, ad Vicariatus de Fianarantsoa, de Antsirabe et de Tananarive pertinentem, excepta tamen ea districtus de Ansalova parte quae locum administrativum civilem de Ankavandra complectitur, atque illam regionis civilis de *Tulear* partem quae intra Vicariatus de Fianarantsoa, fines continetur, ab ipsis Vicariatibus de Tananarive, de Antsirabe et de Fianarantsoa distrahimus. Totum autem territorium ita avulsum in novam erigimus et constituimus Praefecturam Apostolicam, quam *"DE MORONDAVA"* nuncupari decernimus, eamque Congregationis Missionariorum a "La Salette," sodalium qui iam in Vicariatu de Antsirabe tam sollerter adlaborant, curis, ad Nostrum tamen et Sanctae Sedis beneplacitum committimus. Huic ergo novae Praefecturae Apostolicae de Morondava eiusque pro tempore Antistitibus omnia tribuimus iura, privilegia, honores et potestates, quibus ceterae per orbem Praefecturae earumque Praefecti iure communi fruuntur et gaudent, eosque pariter iisdem adstringimus oneribus et obligationibus quibus ceteri adstringuntur. Quae omnia, ut supra disposita et constituta, rata ac valida esse volumus et iubemus, contrariis quibuscumque non obstantibus. Harum vero Litterarum transumptis vel excerptis, etiam impressis, manu tamen alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate vel officio constituti munitis, eamdem prorsus volumus haberi fidem quae hisce Litteris tribueretur si ipsaemet exhibitae vel ostensae forent. Nemini autem hanc paginam dismembrationis, erectionis, constitutionis, commissionis, statuti, decreti et voluntatis Nostrae infringere vel ei contraire liceat. Si quis vero, ausu temerario, hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae, apud S. Petrum, anno Domini millesimo nongentesimo trigesimo octavo, die octava mensi Ianuarii, Pontificatus Nostri anno sextodecimo.

P. Card. Fumasoni Biondi
S.C. de Propaganda Fide Praef.

Carolus Respighi, *Proton. Apost.*
Alfridus Vitali, *Proton. Apost.*

Fr. Th. Pius, O.P., Card. Boggiani
Cancellarius S.R.E.

L. + P.

ADMINISTRATIVE ACTS:

Nominations:

Father Philip Winterle was named Principal Superior of the District of Kroonstad.

Father Aloyse Engel was named Principal Superior of the District of Upper Jurua.
(Council, April 1, 1939)

Father Salomon was named Visitor to the District of Yoaunde.
(Council, April 11, 1939)

Father Bernard Fennelly was named Provincial Prefect of Ecclesiastical Studies for the Province of Ireland.

Councils of Districts:

Gaudeloupe: Father Hippolyte Quillaud was named Councillor of the District.
(Council, March 30, 1939)

Mauritius: Father Eugene Schnepp was named Procurator for the District.
(Council, April 11, 1939)

Coubango: The General Council on April 18, 1939, approved the establishment of a District Council as follows:
Father Joseph Sutter (senior), Pro-Pref., assistant; Father Manuel Misseno, assistant; Fathers Gaston Bunel, Alphonse Krummenacker, Joseph Lienhart, Joachim de Lange, Councillors; Father Emile Blanc, Procurator.

New Residence:

Brazzaville: The Council approved the reopening of the old Mission of Mbamou for the purpose of establishing a Junior Seminary.

Profession:

At Neufgrange, February 2, 1939, the Novice Brother Borromeus Ritt, born November 15, 1920, at Gumbrechtshoffen (Strasbourg);

At Mortain, March 12, 1939, the Novice Clerics: Louis Gaspard, born January 19, 1915, at Thairy (Annecy), and Bernard Gandner, born April 9, 1920, at Bernardville (Strasbourg);

At Chevilly, March 19, 1939, the Novice Brothers: Ange le Meitour, born July 14, 1920, at Plescop (Vannes); Cyprien Kermarrec, born June 4, 1920, at Plougastel-Daoulas (Quimper); Omer

Priem, born May 7, 1918, at St. Etienne (Lyons); Thomas Pierrat, born September 20, 1920, at Tours (Tours);

At Fraiao-Braga, the 19th of March, 1939, the Novice Brothers: Amaro de Oliveira, born January 15, 1917, at Prado (Braga); Hermenegildo Lage, born June 18, 1918, at Caires (Braga); Norberto Rocha, born May 7, 1912, at Alte (Algarve); Vitor Valente, born December 17, 1914, at Codeceiro (Guarda);

At Baarle-Massau, March 19, 1939, the Novice Brothers: Andreas Van Gurp, born May 10, 1916, at Rotterdam (Haarlem); Fidelis Sabelis, born August 13, 1913, at La Haye (Haarlem); Franciscus Nieuwenhuizen, born March 22, 1917, at Zevenhoven (Haarlem); Lebuinus Daanen, born May 3, 1929, at Beuningen (Bois-le-Duc); Paschalis Van Nies, born December 20, 1919, at Oud-Gastel (Breda);

At Heimbach, March 25, 1939, the Novice Cleric Wendelin Breuer, born July 1, 1918, at Cologne (Cologne).

Renewal of Vows for Three Years:

At La Rosette-Moule, February 2, 1939, Brother Emmanuel Carre;

At Kilshane, February 17, Brother Joseph Jennings;

At Louvain, February 24, Mr. Peter Lyden;

At St. Alexandre, February 28, Mr. Marcel Beriault;

At Kimmage, March 1, Mr. Michael O'Connor;

At Cellule, March 2, Mr. Joseph Bickel;

At Fraiao-Braga, March 19, Brother Vitorino Dias;

At Bydgoszcz, March 25, Brother Raphael Lehmann;

At Rathmines, March 25, Brother Columba Patrick Sheehy;

At Baarle-Nassau, March 25, Brothers Angelus van Moorseland, Lambertus Buynsters;

At Knechtsteden, April 9, Brothers Brun Wirtz, Ottmar Ehrenberg, Osmund Thiehsen, Sigfrid Schmitt, Vincence Werner.

Perpetual Vows:

At Cruzeiro do Sul, December 8, 1938, Brother Tobias Schaffrath;

At Mbigou, November 27, 1938, Brother Ferdinand Bellenger;

At Kimmage, February 24, 1939, Messrs. James Curran, John Morrissey, John Sheppard, Thomas Walsh;

At Rome, March 2, Mr. Marcel Diebold; March 7, Mr. Henry Dreano;

At Neufgrange, March 2, Mr. Joseph Frickert;

At Pire, March 3, Mr. Joseph Gottard;

At Fribourg, March 25, Messrs. Louis Carron, Prosper Dodds, Aloys Gaist;

At Chevilly, April 8, Messrs. Antoine Duchene, Dean Finn, Gabriel Gavaud, Edward Hamelberg, Peter Le Bourhis;

At Landudec, April 8, Mr. John Troadec;

At Viana do Castelo, April 9, Mr. Agostinho Esteves Pinheiro;

At Knechtsteden, April 14, Messrs. Francis Kloke, Matthew Flock, Joseph Lenoir, Joseph Does, William Hundt, William Franken.

Apostolic Consecration:

At Mbigou, November 27, 1938: Brother Ferdinand Bellenger;

At Knechtsteden, March 29, 1939, Fathers:

Egon Milichram

	Mass the		Mass the
Heinrich Pantforder	14	Arnold Fuss	17
Jacob Grossmann	17	Roman Hoffmann	17
Joseph Sporndli	18	Michael Reiff	23
Joseph Wipper	24	Adolf Fritz	25
Friederich Gilb	1	Rudolf Pleuss	4
Leo Perder	6	Wilhelm Brauers	7
Wilhelm Tenten	8	Arnold Humpert	10
Gerhard Seifried			

Holy Orders:

At Louvain, February 26, 1939, by Bishop Carton de Wiart, Coadjutor of Malines:
Tonsure:—Messrs. John Van de Berge, Robert Smets, Francis Nyssen, Michael Madigan, Auguste Hermans, Armand Henry, John Gaillard, Joseph De Boeck, Roger Besseling.
First two Minor Orders:—Messrs. George Maenen, John Van Thielen.
Last two Minor Orders:—Messrs. Patrick Harnett, Peter Lyden, John O'Hanrahan.

At Clonliffe, March 3, by Archbishop Byrne, of Dublin:
Tonsure:—Messrs. J. Murray, Holly, Lynch, Segrave, Kennedy, Hourigan, O'Donoghue, Joyce, Frawley, Shannon, Henry, S. Barry, Roche, C. Barry, Keena, McGlade.

At Clonliffe, March 4, by Bishop Neville, Bishop of Carres:
First two Minor Orders, the same as above for March 3.
Last two Minor Orders:—Messrs. D. Morrissey, O'Brien, P. Murray, Dempsey, P. McMahon, B. McMahon, Quin, Colleton, Brady, Grogan, Kilty, O'Keefe, F. Murray, Leahy, Stanley, Whelan, Bannon.
Subdiaconate and Diaconate, March 25:—Messrs. Clifford, J. J. Ryan, Halpin, Burke, McCambridge, Hampson, Kavanagh, Crowley, O'Callahan, McAsey, J. C. Ryan, Sheppard, Walsh, J. Morrissey, Curran.

At Fribourg, March 25, by Bishop Gumy, Bishop of Olba:
Tonsure:—Messrs. Francis Lopes, Christopher Meagher, Conor Murphy, Emmanuel Pinard.
First two Minor Orders, March 26: Messrs. John Gallagher, Alphonse Gordon, Remy L'Hermite, Bernard O'Malley, Henrique De Sa Couto.
Subdiaconate:—Messrs. Louis Carron, Maurice Gurtin, Prosper Dodds, Aloys Gaist, Gabriel

Giroud, Edward Holmes, Brendan McCourt, Francis Mientki, Pedro Valdez, Joseph Moroney, John Walsh, Paul Lippert.

At Ferndale, by Bishop McAuliffe, Bishop of Hartford.

Minor Orders, March 27 and 28:—Messrs. Michael Kanda, Francis Mullin, Stanislaus Grondziowski, Thomas Clynes, Joseph Sweeney, Joseph Lang, George Reardon, William Marley, Edward Wolfe, Henry McAnulty.

Subdiaconate and Diaconate, March 27 and 28:—Messrs. Joseph Lauritis, Edward Curran, Ambrose Leech, John Donohue, William Hogan, Paul Ford, John Muka, Charles Trotter, Vernon Gallagher, Chester Malek, James Sullivan.

At Bois-le-Duc, by Bishop Diepen, Bishop of Bois-le-Duc:
March 3, 1939, *Tonsure*:—Mr. William van Eijk.
March 4, 1939, *Tonsure*:—Messrs. Antonius van Hillo, Leonard Kerstens, Julius Veenboer, Michael Nijholt, John Kissen, Charles van Zeeland, John Koekkoek, Cornelius Pouw, Anthony Koolen, Gerard de Kort, Theodore van Maastrigt, Godefried v.d. Looij, James Hendriks, Nicholas Veen, Henry Kornips, Anthony v.d. Hurk, Peter Verdijk, Martin v.d. Burgt, Peter de Louwere, Theodore Peters, Hubert Verdijk, Albert van Eimeren;

Four Minor Orders:—Messrs. Francis Soontiens, Henry Arends, Peter van Nies, Martin Bodewes, Hubert Engelmeers, William van Son, Sidonius v.d. Werf, Louis Soontiens, Henry van Rooij, John Vissers, Andrew Arts, Donatus Kuster, Anthony Verheijen, John Berkers, William Tulleken, Theodore Gottenbos, John van Doorne, Andrew Wouters, Arnold Habraken, William Besselink, Henry van Putten, William van Eijk.

Subdiaconate:—Messrs. Anthony Rijnen, James de Ruiter, Peter Scholten, Hubert Steur, John Stas, William Verheul, Albert van Lieshout, Theodore Rooijakkers, Peter van Doorn, Anthony Kosian, Herman Vloet, Martin Aarts, Albert v.d. Berg, James v.d. Lubbe, Martin Sillekens, Anthony de Winter, Henry Lammers.

March 18, at Weert, by Bishop Lemmens, Bishop of Ruremonde:

Subdiaconate:—Mr. Francis Soontiens.

March 25, *Diaconate* (at Bois-le-Duc), by Bishop Diepen:
The Subdeacons mentioned above, also Mr. Francis Soontiens.

At Chevilly, April 8, by Bishop Le Hunsec:

Subdiaconate:—Messrs. Armand Bender, Marcel Biard, Victor Boussant, Wenceslas Brzozowski, Peter Camelan, Eugene Clivaz, August Crespel, Richard Cummins, Peter Deck, Arthur Emery, Dean Finn, Stanislas Forys, John Fournel, Gabriel Gavaud, Julian Gayet, Louis Gourio, Stephen Grienenberger, Renest Haegeli, Edward Hamelberg, John Hyernard, Rene Lamaze, Marcel le Berre, Francis le Bourhis, Peter le Bourhis, Maurice le Mailloux, Seraphin Massy, Peter Mathieu, Joseph Mathis, Peter Michel, Gerard de Milleville, Louis Nicholas, Raymond Nicoud, John Obarski, Felix Perriot, Albert Pouget, Ernest Schumacher, Giles Sillard, Francis Stenger, Charles Surgand, Victor Thiel, Andre Usinier, Michael Viatte, Charles Werlen, Armand Louis.

April 10, *Tonsure*:—Messrs. Emile Feliers, Gabriel Frey, Adolphe Calvet, Edward Campbell, Peter Devins, Lucien Frey, Felix Girollet, Herve Gouerou, Paul Groell, Aloyse Gutzwiller, Henry Kerrwiller, Stephen Krzoska, Herve le Lay, Henry Littner, Emmanuel Marny, Charles Masserey, Joseph Mazerang, Francis Raemy, Oscar Rey, John Serafin.

First two Minor Orders:—Messrs. Cyr Crettaz, Joseph Golebiewski, George Giubert, Peter Jacq.
Last two Minor Orders:—Messrs. Joseph Morvan, Louis Allaz, Charles Andrea, Felix Belec, William Bihan, Joseph Blind, Alain Bosser, Marian Chojnacki, John Baptist, Coudray, Ignatius Dhellemmes, Anthony Duchene, Alphonsus Falencik, Yves Flour, Stanislaus Frank, Hubert Hemmerle, Robert Hure, Elzear Lafontaine, Louis Ledit, Joseph le Moal, Joseph Louis le Moal, Fernand Monerie, Anthony Ruscher, Albert Schmitt, Marcel Stiegler, Andrew Terlet, Hubert Thal, Stephen Zalewski.

At Sion, by Bishop Bieler, Bishop of Sion:
March 19, *Subdiaconate*:—Messrs. Adolphe Dubourg, James Whitney.
March 25, *Diaconate* and *Priesthood* on April 8: Mr. Anthony Husser.

At Knechtsteden, April 16, by Bishop Hammels, Auxiliary of Cologne:

Priesthood:—Messrs. Peter Glasmacher, Karl Zohren, Robert Soccal, Franz Godde, John Weber, Aloysius Engler, Alphonsus Schumacher, William Konitzer, William Bar, Joseph Konigsmann, Ernst Busch, Ludwig Naarmann, Joseph Lohmann, Joseph Stellberg, Herman Obergfell, William Knott, Aloysius Wilhelm, Hugh Bossong, John Kremer, Richard Heusser, August Huber, Hubert Hitzegard, William Odinius.

OFFICIAL

APPOINTMENTS

Father August Weigand, to St. Mary's, Detroit, assistant.

Father Francis X. Schillo, to Sacred Heart, Detroit, assistant.

* * *

The Provincial Council held its regular annual meeting at St. Mark's Rectory, New York City, on May 22nd.

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 JUNE, 1939 No. 6

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

AVIS DU MOIS:

Observations on the World of Today

What great events have stirred us all for the past two months!

Events that have affected the very life of the Church.

The Sovereign Pontiff, Pius XI., of whom we were proud, and who in all justice will go down in history as the Pope of the Missions, died on the eve of the tenth anniversary of the Lateran Treaty. This pact has given the Catholic Church an international status, together with the recognition of the temporal sovereignty of the Roman Pontiffs.

It seems by this treaty that God wished to point out that Pius XI., who was outstanding in every respect, had the special mission of placing the Church of Rome in a position of real and independent authority, whilst giving also to the Vicar of Jesus Christ an exceptional world-wide importance, which allows him to speak to the whole world with authority and with complete freedom.

This is what the new Pope has inherited and what he will fructify according as God wills it. We should be thankful to Divine Providence for our new Father, for it is especially under this aspect that His Holiness, Pius XII., is presented to us. He speaks the principal languages of the earth with marvelous facility. He shows his understanding of peoples and presages the benevolence with which he will regard all their cares.

On Monday, the 27th of March, your Superior General was privileged to have a long private audience, an audience marked entirely with fatherly kindness. Pius XII. was acquainted with our missionary works all down the line, and he promises to be as interested in them as was Pius XI., of venerated memory. It was not without emotion that Father Brault and I knelt down at the feet of His Holiness. I received his first blessing with the mission—which I am happy to fulfill by this *Avis*—of transmitting it to all the members of our beloved Congregation.

The death of Father Frey was the reason of my second visit to Rome (the first being in December, 1938). It is useless to emphasize the sorrow caused by his death which came so swiftly and unexpectedly . . . our grief was increased by the deaths of Fathers Bernhard and Nique. *Fiat* to the Divine Will is all that we can say, and we must also recognize that Providence provides us, when He so pleases, with strong and salutary lessons. Three major Superiors have also died, one right after the other. They were excellent religious who, humanly speaking, should have lived for many more years. Let us profit by these deaths so that we may detach ourselves more and more from worldly things and work for God alone.

The dangerous times in which we live help to confirm us in these holy desires and dispositions to belong entirely to God. Without being pessimistic, we must admit that there is great reason to fear the present acute tension caused by ominous international reports. It is my duty to recall the principles which should guide our conduct in the difficult circumstances which have arisen and which can be even more serious tomorrow.

Above all, keep the grace of God in your soul, the only means of preserving interior peace, even though everything goes awry about us. Do not waste your time and energy in vain discussions and useless agitation. Let us perform our *entire* duty, as it appears to us now, whilst refusing to worry about the future which does not belong to us and which we can't foresee.

Pray with confidence. God directs human events, but we know that the prayers of the just have a great influence with Him. Be just in all things, so that He may hear our prayers. The object of our prayers will be that God ward off all evil from us; that He protect the Congregation and its works, our families, and everything in which we have a special interest. Ask above all, that His Kingdom come.

Always be charitable. Possess a charity that is constant and beneficial to all, a charity that condescends to the weaknesses of our confreres, such a delicate charity that offends not in the least sentiment and which is wary of the least susceptibilities.

Then God will hear our prayers and bless us.

+ L. L. H.

NECROLOGY

Since the last bulletin, the following have been called by God:

February 28, Father Louis Bernard, professed of perpetual vows of the Province of France, who died at the Mother House at the age of 66, after being a professed member for 40 years.

March 10, Father Collin Quintien, professed of perpetual vows of the Province of France, who died at Mayumba (Loango), at the age of 74, after being a professed member for 46 years.

March 19, Father John Baptist Frey, professed of perpetual vows of the Province of France, who died at Rome at the age of 61, being a professed member for 39 years.

March 23, Father Henry Nique, professed of perpetual vows of the Province of France, who died at Paris at the age of 56, being a professed member for 35 years.

March 27, Father Zraggen Engelmar, professed of perpetual vows of the Province of Germany, who died at Yaounde at the age of 68, being a professed member for 40 years.

April 3, Mr. Joseph Baptista, a Scholastic of the Province of Portugal, professed of temporary vows, who died at Braga at the age of 20, one year after his profession.

April 4, Father Joachim da Rocha, professed of perpetual vows of the Province of Portugal, who died at Port-au-Prince at the age of 55, being a professed member for 32 years.

April 25, Mr. Augustinus van Gijzel, a Scholastic of the Province of Holland, professed of temporary vows, who died at Helmond at the age of 23, 8 months after his profession.

News

PROGRAM

FORUM OF CHRISTIAN DEMOCRACY
(*Fifth Season*)
ST. MARK'S AUDITORIUM
57 West 138th Street, New York City
SUNDAY, MAY 7TH, 1939, AT 4:00 P. M.

TOPIC:
"CHRISTIAN DEMOCRACY AND NEGRO OWNERSHIP"

Chairman—Mr. Caswell P. Johnson

1. INTRODUCTION AND PRESENTATION OF CHAIRMAN
   Mr. Maceo A. Thomas
2. "CHRISTIAN DEMOCRACY AND NEGRO OWNERSHIP"
   Speakers—1. Assemblyman William T. Andrews
   2. Mr. Frank O. Nichols
3. DISCUSSION AND SUMMARY

NEW YORK

On May 15th, at high noon, P. J. Kenedy & Sons, Catholic Publishers, gave a reception and luncheon in honor of Father Edward Leen, C.S.Sp., A.M., S.T.D., at the Catholic Club headquarters in the Waldorf-Astoria, New York City. Present at the gathering besides Father Provincial and Father Leen, were: Msgr. Fulton John Sheen, J.C.B., Ph.D., S.T.D., LL.D., agrege en Philosophie de Louvain, Fathers Francis X. Talbot, S.J., Editor of *America, The Catholic Mind, Thought*, Leonard Feeney, S.J., associate editor of *America*, poet; Martin J. Scott, S.J., author; John Graham, S.S.S., editor of *The Sentinel;* Theophane Maguire, C.P., editor of *The Sign;* Louis Kenedy, Arthur Kenedy, Ward Clarke, and Father Collins.

ALEXANDRIA, LA.

FR. CRONENBERGER FETED ON WORK OF 25 YEARS
(Excerpts from "*Catholic Action of the South*" and "*Daily Town Talk.*")

"No man can ever know the good that he does, for it goes on and on." Thus did Bishop Desmond speak from his throne, erected in St. James' church for the colored, in Alexandria, La.

The occasion was the 25th anniversary of the coming to Alexandria of the Rev. Joseph H. Cronenberger, C.S.Sp., pastor of St. James' church and one of the most widely known priests in the Diocese. The parish which Fr. Cronenberger has seen grow from a struggling congregation to several hundred families thronged every inch of the church, a living tribute to his work among them for the past 25 years. Forty priests, from every part of the Diocese, came to attend the Mass of Thanksgiving, celebrated "*coram episcopo,*" by Father Francis J. Vorndran, C.S.Sp., assistant to Father Cronenberger.

Following the Mass, a dinner was served in the Knights of Columbus Hall, a large silver service set being presented by Bishop Desmond in memory of the occasion.

In replying to the toasts in his honor, Father Cronenberger said: "I am glad that you have praised the work and not the man. Any success that I have enoyed in my priesthood here in the Diocese of Alexandria is due, first of all to my Bishop, to Bishop Desmond during these late years and to his predecessor. It is due also to the wonderful assistance I have had from the good sisters who have worked along with me. Lastly, it is due to my good people who have always been so willing and devoted. I am one with them and they are my friends. We have been through many trying times together, for many times we had just bread to eat, just a piece of bread. There was just a handful of us then, just a few of us," and surveying the vast throng before him, "but God's blessing was on our work."

Born in France, Father Cronenberger studied in Paris and also in Ireland. Following his ordination in 1900, he was sent to the Missions of Lower Nigeria, equa-

torial West Africa. After three years' work among the natives, he was sent to the United States to restore his health impaired by "black water fever."

After a stay in Rock Castle, Va., he took up his work among the colored in Philadelphia and Harlem, New York, coming to Alexandria, Lousiana, in April of 1914.

Under Father Cronenberger's administration, St. James' parish has grown extensively. Where twenty-five years ago a few pews were reserved in the cathedral, today the parish boasts a large brick church, modern school and high school, with a large rectory and convent.

BLAMA, SIERRA LEONE, B.E.A.

April 2, 1939.—Have just returned this morning from one of my "apostolic tours" to give the faithful a chance to make their Easter duty. There will be many of these in the next two months. Some of the places see a priest but once or twice a year. So, in between, during the rest period at home, I must get off my mail.

I am glad to learn that the province is getting out the Holy Ghost Prayer Book. If they are not too expensive, I might be able to sell some for you here. The educated native seems to make a fetish of a prayer book. That is the very first thing they ask for. No doubt, they like to parade their learning before their less fortunate brethren who have never seen the inside of a book or of a school. They were enamoured of Msgr. Murphy's "The Parish Prayer Book." Unfortunately it was too expensive for general distribution. "The Holy Ghost Manual," from Ireland, was quite popular here. I have not seen it for some time. It may be out of print.

You suggested in your letter to write Fr. Scally. I met him when I visited Father (now Msgr.) McDonnell, the National Director. He has my name on the list. Formerly I received something regularly from Fr. McDonnell, but for the last three years or more, nothing has come from the National Office in New York. It is a pity that the American Directors of the Propagation of the Faith have not a *list of all the Americans on the Missions. This is done in other countries. It seems selfish all right, but your own should be considered first, I think. In England the Mill Hill Fathers get half the receipts from all mission projects. However, God will provide.

(*N B. A complete list, kept up-to-date, of all the Fathers of the province of the United States, who are in Africa, with their addresses, home and foreign, and other pertinent information, reposes in the files of the National Office of the Propagation of the Faith, 109 East 38th Street, New York, N. Y. Every request for information is promptly acknowledged, and of course, the information is sent on without delay. This, in the fond hope the missionaries may get some consideration because of our efficient efforts to supply all data required. My experience has been that they finally help those who help them most, a most natural thing, of course, and purely human. So patience.—Ed.)

HELENA

May 9, 1939. The Mother General of the Sisters of Nazareth was here the latter part of April. She was favorably impressed with the prospects for a school here and promised to lay the matter before her council for a final decision. I wrote to the Bishop and to Fr. Kramer. A school would be a godsend to this place. I can't get guarantees from anyone but God, however, so on Him I must rely confidently. I am glad you liked the drum sticks I sent you but you failed to tell me how St. Mark's Bugle and Drum Corps fared in the parade on the seventeenth of March.

MILLVALE

Bishop Boyle has permitted us to obtain the house and property next to the school, 140 by 132 feet, a house with ten rooms, to be used as a convent. We can get enough to furnish the house and arrange the alterations. St. Ann's will then have a complete setup.

DETROIT

On May 6th, the Archbishop granted us permission to build a chapel in Holy Ghost Mission, which is about eight miles from Sacred Heart parish, in the district around McNichols Road and Conant Avenue, to accommodate 250 people, construction to be arranged so enlargement will be easy if necessary. About 60 are now attending Mass in the temporary chapel in the home of Mrs. Mattie Howard, 18531 Norwood Avenue. There are 18 adults in the instruction class and 25 children.

The League of Catholic Women opened its fourth Settlement house at Eliot and Beaubien Streets, May 4th. The center is located in the former church and in an apartment building, part of which served as a rectory for the Holy Ghost Fathers, who began the St. Peter Claver mission in 1911. In 1938 three apartments were converted into a school in which the Felician Sisters taught 130 colored children. By 1938 the school and little church were found too small. So the buildings were abandoned and the whole parish, at the suggestion of Archbishop Edward Mooney, moved into the almost depleted Sacred Heart parish. On the advice of the Archbishop, the League took over the old St. Peter Claver parish buildings, renovated them and made them into a Community center. In his address at the annual meeting the Archbishop praised this work as a high form of charity.

"This community house," said Father Thiefels, the pastor, "will fill a long felt want for a place of legitimate recreation, amusement and instruction in the arts, domestic science and all around culture. True, there are many places in Detroit where these things may be found, but there are too few to which the colored race may freely come. As a consequence, many young people between the ages of 10 and 18 often join the Dead End

Street gangs and become thorns in the side of society. If we wish to prevent the deplorable conditions that exist today, let us begin by giving to the congested areas of the city legitimate places of recreation and instruction for the young. If we find that some people are a liability to a city, let us lend a helping hand to better their condition intellectually and morally, and they will become an asset to society."

* * *

Our Sunday Visitor has been publishing a series of articles on *The Holy Ghost and the Sacraments* by Father Hoeger, the first appearing in the May 7th issue. These are reprints of instructions from his forthcoming book: THE HOLY GHOST PRAYER BOOK, which is in the hands of the publishers.

BAY CITY

The Most Rev. Bishop is keeping us busy with new organizations. I am Director of the Bay City Deanery Sodality Union and Director of the Bay City District of the National Organization for Decent Literature. It means a number of meetings. Then we have a house to house seminary collection for this month and a complete census of the parish to finish by July 1st. On April 19th, 340 children were confirmed and on May 14th, 53 adults. Then there is the Sodality Union Rally, First Communion, the Senior High School play, graduation, closing of school and retreat . . .

ARRIVAL: Father August Weigand, on the SS. Veendam of the Holland-America Line at Hoboken, N. J., from Rotterdam, May 17.

DEPARTURE: Father Joseph Rossenbach, on the SS. Queen Mary, of the Cunard Line, New York City, May 24.

Our Levites

ROME

While retaining the same gay neums and sustaining the alleluiatic jubilus, do you care to hear of what happened before the Resurrection Day? We solemnly proclaim that this will not be a reprint of last year's—simply to save our busy readers the time of rooting out their 1938 copy.

The Easter Retreat, as usual, was had from Palm Sunday evening till Holy Thursday morning. It brought many good fruits, among which was a blue-ribbon winner: Fr. Sal Federici. Yes, Fribourg came to Rome, since Rome went to Fribourg (not a servile imitation, now, of your old: "If the mountain won't come to Moham . . . ") We were certainly glad to see him; after all, we are on the missions. His visit will undoubtedly be related to you in person, so please stand by.

Good Friday two of us had the opportunity of being Deacon and Subdeacon at the Convent of St. Joseph of Cluny, and of chanting *Synagoga* and *Christus*, respectively, during the Passion. Following breakfast we directed our steps toward Santa Croce in Gerusalemme, the Station Church of the day. We stopped off on the way in order to go up (on our knees, as all must do) the Scala Santa, or Holy Stairs, which venerable tradition marks as being the same as those in Pilate's palace on which Our Lord walked during His Passion. The original marble ones are there, but they are covered with wood—the better to preserve them, no doubt. Ascending them on our knees, therefore, we did not come in immediate contact with the marble On the twenty-eight steps are indicated two places stained by Christ's blood, towards the middle and at the top; these spots are reverently kissed by those who are aware of their existence. Needless to say, Good Friday morning there was an immense crowd ascending continually. As I stood at the bottom awaiting my turn, the thought came to me that perhaps Christ was so well able to bear the burning humiliation of Pilate's "Ecce Homo" as He stood at the head of the stairs, precisely because He looked beyond the furious rabble, the space of 2,000 years, and saw these pious pilgrims of every age and condition of life openly demonstrating the proof of what He had proclaimed only a short while before: "And I, if I be lifted up, will draw all things to me."

Holy Saturday a few of us went to an outlying parish where we helped continue the fine Italian custom of blessing houses. Wearing surplice, stole and biretta, and preceded by two altar boys dressed in red cassocks and white surplices, one carrying the holy water, the other holding an offering box, each one of us went in and out, up and down, for at least five hours, blessing the whole house and all the houses, with special blessings (often the "ad omnia") for the sick, for holy pictures, eggs, cakes, garages, gardens and so on . . .

What happened on the night of April 14th? The three of us took Father Sal to the station, a bit sorry to see him go. About to take a bus back: the siren blew signalling a "black-out." Some fun! Already (9:50 P. M.) rockets were illuminating the sky above an ebony-black city; rumbling cannons were heard and red glares in the sky were seen in the distance; the enemy airplanes not as yet upon the town; artificial smoke clouds rapidly covering the star-twinkling sky. We had ringside seats for the match, being under cover and at the same time able to follow everything. However, ordinary Hickey Ethics, without mentioning divine revelation, should have forewarned us that pleasure in curiosity is short-lived. Along came the officers performing their unpleasant duty of forcing, either by words or else, the unwilling spectators into the railroad station whence absolutely nothing could be seen. When the show could be no longer watched it proved irksome, and even gruesome, to stand during a half-hour in the dark. It ended at ten-thirty. We blinked out into the starlight and rode home over the "ruins." We don't know who won.

FERNDALE HERALD

At last the weather man has given us a little break. For a few days we had warm, even hot weather (but the last two days previous to this writing have been cold). With the advent of the strong sunshine, the baseball and tennis contingents began their spring warm-up, preparatory to tackling the Maryknollers. But on the 10th it was the same old story; our lads came home again with a tough-break 4-2 loss to their discredit. However, the tennis teams came out on top 2-1. Whether we win or lose, though, we always have a good time at the Knoll, and their movies make us forget the diamond.

On April 27th, we had one of those surprises to break up the monotony of daily schedule. An East Indian fakir, no less a person than Prince Majahara (not a mis-spelling), gave us an hour's entertainment. He was really good, an expert at sleight-of-hand, and he had a brisk line of patter. Once bitten (shades of Gordon!), twice shy, we went up to the auditorium rather skeptically, but when the prince filled a dozen and a half ice cream cones from an empty container and passed them around for us to munch on, he had his audience with him to a man. He made one Father rather uneasy though, methinks, when he, to all appearances sliced off a generous piece of that Father's habit, but the habit soon appeared whole again! A little later on, when he hypnotized one of our confreres, suspended him between two chairs, horizontally, and stood on him, some of our Theols got a bit scared. They thought for a minute that they had a case of censure on their hands. The prince explained that one to ease us all, but I'll tell you it looked mighty realistic for a while. But now that we know how these fakirs do it, we are laying for our esteemed magician-confrere.

The month of May ushered in daylight time this year; all exercises were set an hour later, so we are on the same time under a different name.

Among the local improvements we find the Brothers' chapel completely remodeled. After the plaster and paint crew gave it the once-over, and a few more additions were made, we find a beautiful little chapel, freshly painted a light green, with new floor, new lights, venetian blinds, and red altar-drapes. At present the Fathers' community room is also in an evolutionary stage, and will emerge in the near future much larger than formerly. The house also boasts of a new truck, a one-and-a-half ton dump truck, double wheels and all. It is second-hand, though, and if you look closely, you can see through the new paint that it formerly belonged to the "Alleluia" Army (Scotch for Salvation Army).

The scholastics, with real fatherly interest, are anxiously awaiting the arrival of the first brood of ducklings. Several ducks are nesting on the two lakes and the eggs should be hatched out soon. A bonus will be given to anyone who captures a snapper, the duckling's worst enemy.

During the month the community was honored by visits from Fathers Marron, Gorman (just back from Africa), and Zamborsky.

P. S.—We have 17 new ducklings!

Bishop Byrne will advance eleven deacons to the priesthood at Ferndale on June 15th.

* * *

The Baroness Catherine de Hueck, active in social work amongst the colored people in Harlem, New York City, addressed the scholastics on May 19th, describing her work and aim and begging for the prayers of the Holy Ghost Fathers everywhere for the success of her various enterprises.

* * *

Brother Regis Smith renewed his vows for three years at Ferndale on May 26th.

* * *

My contribution to the Pentecost Appeal this year is only $5.00. It's the very best I can do. I did better last year because I preached the Lenten sermons at St. Mary's. This year I was not so lucky.

J. J. Lynders.

KERNELS FROM CORNWELLS

After waiting for so long a time for spring, we have been amply rewarded by the riotous colors of shrubs and flowers. This season has made of Cornwells a fairyland of blossoms. The delicate tracery of lacy flowers gives us nature's own exhibit of God's handiwork.

One day in the past month when our minds and imaginations were filled with the warmth of the sun and the vernal grandeur of the gardens, like a picture out of a story book, rode George Washington and his entourage past our very door. Just as our first great President rode through Cornwells and on to Bristol, Trenton and New York, over the General's Highway that later became Bristol Pike, so this impersonator took coach and four at Mt. Vernon in Virginia, and followed the same route through Philadelphia and then out Frankford Avenue and Bristol Pike to New York. But what a difference; then bouncy and jolty, now smooth and comfortable; and where once stood a small farmhouse and only a few to greet him, now stands a great stone building with ninety cheering citizens to greet him. Yes, like a page from history, George Washington rode again past our house on his way to his inauguration in New York, and our boys were all out to greet him.

Through the courtesy of Brother Edwin of Eddington, we all had the happy opportunity of hearing Father McKeon, S.J., dean of St. Joseph's College, Philadelphia, deliver a lecture on *Communism and Americanism*. Particularly interested were the Freshmen and Sophomores, who have regular discussions on this

same topic. After a fine talk, lusty voices took great pleasure in re-echoing Father's words with the song "*God Bless America.*"

The Catholic Intercollegiate Interracial Conference, established at the colleges in and around Philadelphia, after two years' slow but sure growth, has just completed a poster-essay contest for college students. Though not members of the conference, we were asked to participate. We couldn't take one of the prizes but a freshman from Holy Ghost College did receive honorable mention, ranking fifth or sixth in a group of fifty. Father Kletzel represented the Holy Ghost Fathers on the board of judges.

As is usual at this time of the year, we took our place among the Catholics of the world, to pay the special homage of the Forty Hours' Devotion to our Divine Lord and Master. This year, it was more than usually appropriate for it came during the month of Supplication for Peace—May.

EVANGELINE SAUCE

Father Provincial arrived in Evangeline territory from New Orleans on May 2. His first stop was Opelousas, then Carencro, Lafayette, Marksville, Alexandria. He found all the parishes in the midst of preparations for field days or May fetes scheduled for the following Sunday. These festivals, with the traditional May poles, group dancing, maneuvering, drilling and singing by the school children, are looked forward to with intense interest and delight. Propitious weather always assures large crowds.

In Opelousas the May celebration produced a pantomime based on Tennyson's *Lotos Eaters*, in which 100 pupils took part.

During May, most of the parishes, by custom long established, had their younger children receive first or "private Communion," and then, later, "solemn Communion" for those past ten years of age. This procedure has been the general practice here in Louisiana for many years. It may be a remnant of the Jansenist view regarding the reception of the Holy Eucharist.

On May 9th, Father E. Dooley directed a minstrel in the colored movie house in Lake Charles. A local dance orchestra volunteered to play and the cast solved a delicate situation by having the performers done up in blackface.

The adult choir of Opelousas parish and the high school graduates acted two dramas: *Words and Music* and *The First Dress Suit*. Soloists and instrumentalists augmented the program.

Louisiana's State Flower, the Magnolia, is now in full bloom. The beautiful flowers of these magnificent trees, from their usual height of forty to fifty feet, diffuse a perfume of haunting sweetness. The pure white velvety blossoms attain to eight inches in diameter, some grow even larger.

Our Lady of the Oaks Retreat House at Grand Coteau, La., will be the scene of our annual retreat; most of the confreres hereabout will attend. Father Dwyer will give the conferences opening on June 19th.

ORDINATION OF THE FIRST NATIVE PRIEST OF KILIMANJARO, EAST AFRICA, REVEREND FATHER ALPHONSE MTANA, HOLY SATURDAY, APRIL 8, 1939

"We have a priest!" This was the shout of joy that echoed and reverberated from the rolling hills of Kilimanjaro when, for the first time in its history, one of its very own was raised to the dignity of the holy priesthood. Alphonse Mtana, a native of the Wachagga tribe, was ordained priest on Holy Saturday morning, April 8, 1939, by Most Rev. Mary Joseph Aloysius Munsch, C.S.Sp., D.D. In this ordination comes the final triumph of the great missionary work which, though still in its infancy, has gathered many thousands of Kilimanjaro's people into the fold of Christ. The ordination of its first native priest brings joy, not only to the hearts of the Wachagga, whose son he is, but also, and especially, to each and every Holy Ghost Father who has answered the call of the great mountain to labor on its graceful slopes and beneath its long, slanting shadows and down in the wide, wide plains that stretch far off to the horizon and to the sea.

The little chapel at the Seminary in Kilema Chini was far too small for that solemn occasion. The large and beautiful church of Our Lady of Lourdes in Kilema Mission, three miles up the mountain, was chosen for the wondrously impressive ceremonies. And so, on Holy Saturday morning, after a night of Africa's "big rainy season," and the dark clouds and the deep mist gave way to a bright new sun, to the Kilema Mission came the Fathers and seminarians in solemn procession. The usual Holy Saturday ceremonies began with the blessing of the New Fire at 6:30. A huge bonfire, built by the Mission children, supplied the burning embers necessary for the rite.

In the absence of His Excellency, Most Rev. J. Joseph Byrne, C.S.Sp., D.D., who was in the United States collecting for his mission seminary, the honor of ordaining the first native priest went to His Excellency, Bishop Munsch, first missionary Bishop of Kilimanjaro —retired since 1922—but still active as a simple missionary in Mhonda, Bagamoyo, East Africa. At the ceremonies Father Sylvester Dellert, C.S.Sp., was deacon and Father Patrick Rea, C.S.Sp., subdeacon. Immediately after the blessing of the Font, the Ordination Mass began.

Very Rev. Fr. Stanislaus Tessier, C.S.Sp., Vicar Delegate, was assistant priest; Fr. John Van Dongen, C.S.Sp., Director of the Seminary, archdeacon; Fr. Sylvester Dellert, C.S.Sp., deacon; Fr. Patrick Rea, C.S.Sp., subdeacon; Fr. Francis Albrecht, C.S.Sp., Procurator, first master of ceremonies; Fr. James D. Manning, C.S.Sp., second master of ceremonies; Fr. Patrick Hewitt, C.S.Sp., assisted the Ordinandus.

The Mission boys, garbed in red cassocks and barefooted, filled the minor offices. The beautifully decorated altar, the crowded sanctuary, the impressive cere-

monies, the eager, anxious faces of some three thousand natives who crowded the church to witness, for the first time, the sacred rite of ordination, made the scene thrilling as well as memorable. During the Mass, at least a thousand natives received Holy Communion. After the ceremonies, Father Mtana gave his blessing to his family and to the Fathers. The long procession then wended its way through the Mission property to the room of Father Auguste Gommenginger, C.S.Sp. (affectionately called Father August), the founder of the Kilema Mission, the first and the last of the pioneering Holy Ghost Fathers who came to the East Coast of Africa in 1890. Fr. August, now 82, was unable to attend the long ceremonies but a special blessing was to be his. The scene in the humble missionary's litle room was historic for here met the first Bishop of Kilimanjaro, the first and the last of the pioneer priests of 1890, and the first native priest of the Mountain.

The Mission banner was raised to the music of the Mission Band under the direction of Fr. Edward Baker, C.S.Sp., and a brief address was made to the Wachagga. The speeches were delivered from the barasa or upper balcony of the Mission House, while the native assembly gathered below on the lawns.

In a few sentences Father Tessier pointed out how, according to the pagan customs of the place, the Mountain was still the scene of various sacrifices of cows and goats. But now, the Mountain could be proud that one of its very own, was to offer the True Sacrifice in the name of the people, the sacrifice of the most Sacred Body and Blood of Jesus Christ. After a final word from the Bishop, all knelt to receive the blessing of their first priest. Benedictio Dei . . . For the first time those solemn words of a new priest's blessing echoed down the Kilimanjaro Mountain over its people and its vast territory. The ceremonies ended at 11:15, but Father Mtana remained on retreat until the morrow.

EASTER SUNDAY. After another night of torrential rains, Easter Day dawned in tropical splendor. The Mountain was alive with the voices of the natives and the patter of barefeet as the crowds came joyously over the muddy paths to the Kilema Mission. The great event of the first Solemn Mass was rendered more impressive by the presence of Bishop Munsch assisting at the throne. Father Van Dongen, C.S.Sp., was assistant to the Bishop; Fathers Mangan, C.S.Sp., and Dellert, C.S.Sp., deacons of honor; Father Baker, C.S.Sp., deacon, and Father Gillet, C.S.Sp., subdeacon. In the sanctuary were Fathers Wilhelm, C.S.Sp., and Hayden, C.S.Sp. The ceremonies began at 1:30. About three thousand natives managed to get into the church and as many more had to be content to follow from outside. More than half the Congregation received Holy Communion during the Mass. Over 6,000 Communions were distributed during the morning Masses at Kilema that day.

The variety and color of the shawls and head pieces (Easter bonnets?) of the women gave an added touch of gaiety to the scene. After Mass, the procession once again moved through the vast crowds of anxious natives to the Mission barasa. There again Fr. Mtana blessed his people. Came real joy! Such joy among the natives could best be expressed only through the medium of a real Wachagga dance. Immediately after the blessing, the natives went into their "Dance of Joy," a dance reserved to and only given, in honor of their native Chief. The Wazee, or old men of the Mountain, had a dance all their own; into their circle no woman could come. About fifteen of the Wazee provided entertainment with their "exclusive" dance. Age, with all its accompanying wrinkles, was represented. Some were wrapped in heavy blankets, others garbed in frayed and green overcoats (green from the sun!); slouch hats and canes were part of the dance too, and despite age, there was rhythm in their calloused bony feet and harmony in the cracked voices of their fever-ridden bodies. The young and the old formed their own little circles and to the beat of the tomtoms, bodies swayed rhythmically in celebration of the great event of the day.

A dinner was given to Father Mtana and his immediate family in the Mission dining hall. In the afternoon, a reception in song and speech was held by the school children of the Kilema Mission. Thus ended Kilema's tribute to the newly ordained.

The scene now shifted to the seminary. Religiously, amidst the singing of hymns, Father Alphonse Mtana was conducted to one of the class rooms which had been gaily decked out in festoons and garlands. Here he had spent fifteen years. The reception was most intimate and fervent. Solemn Benediction brought Easter Sunday to a fitting close.

EASTER MONDAY. This was the day of the seminarians' Siku-kuu or, without the foliage of further adjectives, this was their feast day. Father Alphonse's first Solemn Mass at the seminary was held in the little chapel. Father James D. Manning, C.S.Sp., was deacon and Father Dellert, C.S.Sp., was subdeacon. The seminary choir sang special music.

It may be difficult to appreciate just what goes to make up a native feast, but a few extra victuals added to the native bill of fare, gives the necessary festive turn. A hefty cow was purchased for the boys. Leaving the animal to the mercy of their carving was part of the great feast. In the evening the boys gave a concert, their final tribute to Father Alphonse Mtana, the pride and joy of Kilimanjaro, its first native priest.

S. D.

MEET FATHER MURRAY

(The following is from *The Messenger*, official publication of the Belleville Diocese, Illinois, under date of May 5, 1939).

There is a priest out in Fort Smith, Arkansas, who has devoted eleven years of his life to the care of the colored people in the city. He is Rev. William P. Murray, C.S.Sp., a Holy Ghost Father, and his long years of priestly and religious training have fitted him preeminently for his work. To all this, God has added

natural gifts, which with the aid of Divine Grace the priest has developed to the full. He is buoyant, cheerful and optimistic: he is a man of deep faith, and he has cultivated a Christlike devotion to the colored cause.

When he was appointed to this work by his Provincial, he carried with him the injunction of his superior "to work as if all depended on him and to trust as if all depended on God." He has visibly lived this mandate. The result of his labors has been little short of extraordinary.

His church is very attractive The rose window of rich stain glass above the high altar, portraying the Sacred Heart, is one of the finest of its kind in that part of the country. Everything about the House of God is quiet and liturgical. No scratch or mar on walls or woodwork destroys the lines of beauty. Father Murray is convinced that the colored race is most susceptible to its surroundings, and that the only way to cultivate in them an appreciation of beauty is to create for them an environment of beauty.

His modern school is conducted by the Benedictine Sisters of Fort Smith. The little boys and girls they teach are well-clad and very clean Their class rooms are adequately furnished and tastefully arranged. Little eager black faces looked up from geographies and readers to tell us they were Baptists and Methodists and Holy Rollers. Only a very few were Catholics, but the young hearts of all were being made aware of Christ by the words of truth falling daily and hourly on their attentive ears. One third-grader volunteered the information that he is going to be a Catholic so he can go to confession and have his sins forgiven and receive his Communion so Jesus will let him go to heaven. Others gaining courage, told the same story. At one end of the hall was a miniature cafeteria where eighth grade boys were serving hot macaroni in nice clean bowls to hungry pupils from grade one. Rectory and convent are modestly substantial and modernly convenient.

Between rectory and church is the library—a real library—erected by Father Murray for the sole use of the colored people of the city. The building is imposing on the outside and very attractive within. The small stockroom behind the charging desk is lined with standard reference works, biographies and good works of fiction. "They were all donated," said Father Murray, his kind Irish face wreathed in smiles. The magazine rack contains approved secular and religious periodicals. Long highly polished tables and comfortable chairs, plenty of windows and excellent light, invite one to linger and read.

Father Murray told us stories of his people. Particularly touching was the account of the undertaker's wife, who gave her time, her money and her energy to care for the poor, going into the meanest hovels of the lowly to prepare bodies for burial, performing services professional morticians hesitated to do. "She was a real saint," the priest touchingly declared There was the old woman whom he found weeping because she never had endured physical pain, and feared her lack of bodily suffering would militate against her salvation.

We were amazed at what we saw and heard. We wondered how a religious priest, with the vow of poverty to keep, could achieve such marvels. One does not mind asking Father Murray a direct personal question. He pointed to a statue of Our Lady of Victory. "I tell her about it," he said, "and then I go ahead. She always sees me through." His cheerful humility has secured for his work many generous benefactors. The bronze plates he has put up show he does not forget to be grateful.

The greatest tribute to his missionary labors, perhaps, are the well-kept homes of his parishioners that surround him. He has truly taught his people how to live.

SOUTHERN EXPOSURE

Browsing through a few old books and found a blurb for Fr. Williams', S.J. book, "The Black Irish of Jamaica." He certainly did go out of his way. It would be an interesting study if taken in the State of Alabama alone; or even Tuscaloosa. Yes, and we have plenty of them. The ebony Stantons; the milk chocolate Wynns; the ginger bread Carrolls; the sepia Flynns; French ocre O'Connors; dark umber O'Rourkes; mahogany Murphys; and mud colored Bourkes, Nolans and Cannons; O'Neils and McGuires; hunt as I may I can't find O'Dwyer, Sullivan, Kelly, McMahon, McCafferty, McAllister; Powell, a Riley, no Lafferty ... Doggerel, I admit, but it softens the blow ... The typical new Negro dwelling—something new in the way of supplying servants quarters in the neighborhood of the white employer—consists of three rooms. The price is four dollars a week. Several families meet their expenses in this way. Two families will rent the house each paying two dollars. On checking up I found seven people living in one of these modern "homes." Bath room! that's asking a little too much ... Social justice? Sounds nice when preached. Looks better when practiced. Did you ever hear the story about the man who gave his negro servant five dollars a week and then marvelled how she managed to keep so well dressed? I met him. Innocents Abroad and Babes in the Woods!!! Or the man who gave his servant ten cents an hour? Just didn't think and the poor things just didn't eat; on that at least ... All of which leads up to the prize answer of the month. "Why," I asked, in Christian Doctrine class, "do we fast (if we do) during Lent?" and the answer: "To mortify the pastor."

KILIMANJARO VII (Concluded)

One day I was visiting a Massai village, the inhabitants of which had never seen a white man before. They crowded around me, anxious to touch and look at my white skin—I think they regarded me as a freak. But after a while, when we began to get a little better acquainted, a big black woman brought her little baby to me and modestly asked if I would please spit on its head. I thought my ears were deceiving me, but Salim, my interpreter, assured me that I had got it right, and explained that this was a species of a blessing and that the natives thought my saliva ought to have great powers. Well, I acquitted myself pretty nicely, while the bambino gazed at me with his black wondering eyes; after the ritual, I traced a cross on his forehead and felt

glad that the thing was finished. But I was mistaken, every mother in the place had lined up in front of me, holding her child up for the all-powerful expectoration, and not only the women, but the men, too; in fact the whole village had turned out for the ceremony. I shrugged my shoulders: let them come! Then I went to work —but I received another shock, they were spitting back at me, grinning and thanking me for my kind services! After a while, I began to feel quite dry and soon was hard put to perform my part correctly. An observing old woman noticed my difficulty and ran into a nearby tent, reappearing with a large bowl of milk. Gratefully I accepted the gift and quenched my thirst with several long draughts. Thanks to this piece of thoughtfulness, I was able to continue and eventually came to the end of the line. After a few more admiring speeches about my white hide, our party set out for our own camp. Salim, our interpreter, kept laughing and chuckling to himself as we marched along. He would look at me, then burst into a fit of laughter until finally I asked him what he was laughing about.

"Because . . ."

"Because of that spitting ceremony?"

"No, because of the milk. Was it all right, that milk?"

"Well, it did have a queer taste, but it was pretty good. Why?"

"You know how white men put salt on meat to season it and give it a good taste?"

"Yes?"

"Well, these Massai people, in order to put a little taste in their milk, mix in a good bit of bovine urine!"

Of the unceasing labors performed by our missionaries among the African natives, some have proved useless, some were wasted, but not all. The work has progressed in spite of misfortunes and the opposition of both white and black men. Our men have had to bear up under great difficulties—but St. Paul had to endure like hardships; it is for us to follow his example. Later on in life, however, when the priest looks back on his work in the missions, when he recalls how often he dispelled darkness and gave light, Divine Light—he forgets the toil, the sweat, the loneliness, and feels only the joy of working for God; he wears a smile for present difficulties and sets his face resolutely toward the future, happy with his lot and thanking God for it.

These thoughts were running through our minds after we had completed our exploration of Kilimanjaro in 1890. And now, forty years later, as we reflect on them, we find that subsequent events have proved how true those thoughts were. Divine Providence has guided and protected the work and as an instance of this heavenly aid, the following narrative is presented.

Father August, one of the pioneer Holy Ghost Fathers in Kilimanjaro and a member of the exploring party, was stationed at Kilema to start and develop a mission there. He was very successful, his mission grew in numbers and prospered in every way, but one day an ominous cloud appeared on the horizon. A powerful chief of one of the neighboring tribes, named Meli, decided to drive all the white men out of the country and ordered Foumba, the chief of the Tchagas at Kilema, to massacre Father August and the other white men at the mission. However, Foumba refused to harm his friends, claiming they were good whites trying to help the Tachagas. Seeing he was checked, Meli tried another tack. Feigning friendliness, he made an agreement with Father August and when the latter spoke of leaving the district till hostilities ceased, Meli was in complete accord. The cunning chief took care to learn the day and the hour of the proposed departure, which was to be on Monday, August 7, 1891.

On Saturday, August 5, about ten o'clock in the morning, Father August, experiencing an irresistible interior urge, gathered together all his company and set out for Toveta at once. The journey was long and difficult but along towards evening, the party arrived safely at the town. Great was the surprise, when they learned that Meli had determined to murder them all, but being afraid to kill them on his own territory, had placed groups of brigands along the border-line to kill them. The latter, instructed to attack the company once the signal was given, allowed them to pass unmolested.

On this very same day, Msgr. De Courmont, recently arrived in France, was making a pilgrimage to Notre Dame de la Deliverance. At eight in the morning, he celebrated Mass at the privileged altar of the Blessed Mother for the protection of the Mission, which he knew to be in danger. Eight o'clock in France is ten in Kilimanjaro; coincidence? Hardly! Rather, it is an example of God's intervention in behalf of his servants.

Adieu, dear land of Africa, adieu. The more we suffered for you, the more we loved you. And when Holy Obedience called us to another field, we who knew you so intimately, thought of you always. But now, as we write these lines, and think of you once more, we have at least the comfort of knowing that the labors and efforts of our confreres have not been without results. A new and glorious Faith now crowns that mysterious mountain which was once so completely pagan; and like some brilliant, shining beacon, the Cross at its summit lights up the whole horizon. And all the while there are other lands being opened up by the missionaries of Christ, vast territories where, for twenty centuries, great masses of men have been waiting for the news of the Redemption . . . That is our task. Come, Catholic Youth! Replace the weary veterans, who, before they fall from the ranks, are seeking for your young hands to bear aloft the flaming torch of Jesus Christ!

(The end)

Your prayers are requested for the happy repose of the soul of the Rev. John L. Moore, pastor of Morton, Pa., who died May 7th.

Father Moore was a benefactor of our Apostolic College.

A SECRET OF HOLINESS AND HAPPINESS

During one of his retreat conferences Cardinal Mercier offered to his hearers the following secret of sanctity:

Every day, for five minutes, restrain your imagination and close your eyes and ears to all earthly impressions so as to be able to withdraw into the sanctuary of your baptized soul, the temple of the Holy Ghost. Then address the Holy Spirit in these terms:

O Holy Spirit! Soul of my soul, I adore thee.
Enlighten, guide, strengthen and console me.

Tell me what I ought to do.
Command me to do it.

I promise to be submissive in everything
That thou shalt ask of me.

I promise to accept whatever thou permittest to befall me
Only show me what is thy will!

"If you do this, your life will pass in contentment and peace. You wll have abundant consolation even amidst trouble, for you will receive grace in proportion to your trials and strength in proportion to your burdens, until the day when you will reach the gates of heaven weighted with precious merits. This submission to the Holy Spirit is THE SECRET OF SANCTITY."

Cardinal Mercier.

Brother Columba Leddy, of Holy Ghost Apostolic College, Cornwells Heights, Pa., attended the Golden Jubilee of his brother who is Brother James A. Leddy, S.J., of Boston College, Chestnut Hill, Boston, Mass. The celebration took place at the College on May 29th. An appropriate program was carried out in honor of this "Miles Christi Veteranus," who has served successively in Jesuit Institutions in Philadelphia, Frederick, Md., Fordham University and Boston College.

The just shall flourish like the palm tree, he shall grow up like the cedar of Libanus.

They that are planted in the house of the Lord shall flourish in the courts of the house of our God

They shall increase in a fruitful old age: and shall be well treated.

That they may show that the Lord our God is righteous, and there is no iniquity in him

Ps. XCI., 13-16.

The worst miser is the learned man who will not write. —*O'Malley.*

EOUR PROVINCE

al Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

OLUME SEVEN
UMBER SEVEN

JULY
1939

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OUR DEAD

DURING THE MONTH OF JULY WE PRAY FOR:

Father Patrick MacDermott, who died on July 3, 1918, at the age of 59 years.
Brother Rudolph Goeckler, who died on July 5, 1902, at the age of 74 years.
Father Basil Kuhn, who died on July 11, 1897, at the age of 43 years.
Father Anthony Thome, who died on July 12, 1936, at the age of 65 years.
Brother Placidus Nohr, who died on July 22, 1905, at the age of 34 years.
Brother Adolphus Wolf, who died on July 22, 1909, at the age of 46 years.
Brother Wenceslas Senger, who died on July 28, 1882, at the age of 45 years.

LEST WE FORGET

FATHER EUGENE GILLESPIE, C.S.Sp.

Father Eugene Gillespie, born in Germantown, Philadelphia, Pa., on November 2, 1898, was baptized in the parish church of St. Vincent de Paul. He attended the grade school and high school of St. Francis of Assisi parish. It was during his third year at high school that he decided to become a missionary, entering the Apostolic College at Cornwells in September of 1915. The year 1918 saw him in the Novitiate at Ferndale where he also made his studies in philosophy and theology. On March 8, 1924, he was ordained priest. His first appointment was St. Peter Claver's, in Philadelphia. Two years later he was sent to Duquesne University as professor. There he died of cancer on February 26, 1928, at the age of 30.

The outstanding characteristics of Father Gene were: amiability, piety, and resignation. People of the world would consider the departure of so young a priest in the flower of manhood, a tragedy. But to him and to us, it was simply the will of God being fulfilled. For a good Religious, death is not an ending but a beginning. Naturally speaking, Father Gene would like to have spent many long and fruitful years in the service of God. But since God called him early, he was only too happy to comply with His will. His remarkable resignation was founded on a deep and simple piety that few suspected. This is evidenced by the perpetual calm and peace that characterized his disposition. In the face of painful suffering he remained undisturbed and lived from day to day as if he were the healthiest of men. So good was his deception that the announcement of his condition by the doctors caused a shock to all his intimate friends.

Without a solid foundation of piety he could not have carried on as heroically as he did. He taught his classes, performed his ministry, and followed his daily rule with never a word of complaint or a hint of impatience. On the contrary he was ever seen to be well disposed and kind towards his pupils, faithful and scrupulously conscientious in his ministry, and regular in his rule. His confreres were wont to comment on his amiability, fraternal interest, and all-around good fellowship. He was considered that most welcome of all confreres, the real "community man."

The life of Father Gillespie shows us how little we know one another and how the cross rather than being an obstacle to living an every day happy life is rather an incentive to spread sunshine and a Christ-like joy in this valley of tears. Father Gene's confreres never suspected his physical discomfort because he was careful to exhibit a calm exterior. They did not know that in his last few years he was enduring a living death. God grant us all a spark of his courage in the face of suffering and teach us to look to Him and lovingly smile when it does come and say, "Thy yoke is sweet, Thy burden light."

The suavity and serenity of Father Gene are ample proof that he continually walked in the presence of God. In no other way can man patiently endure suffering. Certainly he cannot do so from a natural motive. We can almost see God's purpose in mercifully laying such a heavy cross on the shoulders of young Father Gillespie. The Master employs many ways of making Himself known to His loved ones and the sending of a cross is one of them. And with each one comes an abundance of grace to shoulder it manfully. Father Gene accepted the cross and willingly corresponded with the grace that accompanied it. We may learn from him how to ascend the hill of Calvary with determination. And we ask him to pray God that we may correspond with His graces as attentively as he did. His example was noble and edifying. May we profit by it.

OFFICIAL

Father Provincial has announced the following appointments and transfers:

Father Anthony D. Ray, St. Benedict's, Pittsburgh, Pa., assistant,

Father Francis Obernyer, Tarentum, Pa., assistant,

Father George Harcar, bursar of the community at Duquesne University and director of the Brothers,

Father Herbert Frederick, Natchitoches, La., assistant,

Father Edward Duffy, Kilimanjaro, East Africa,

Father Cornelius Hogan, Kilimanjaro, East Africa,

Father James White, Kilimanjaro, East Africa,

Father Robert Eberhardt, Arecibo, Puerto Rico,

Father Frederick Lachowsky, Our Mother of Consolation, Mt. Carmel, Pa., assistant,

Father William Pixley, Isle Brevelle, La., assistant,

Father David Ray, St. Ann's, Millvale, Pa., assistant,

Father Samuel Rondeau, Lake Charles, La., assistant,

Father Maxim Therou, Okmulgee, Okla., assistant,

Brother Matthew Molloy, Cornwells Heights, Pa.

AFRICANA

...Mashati is quite different from Tanga. It is situated in the Kilimanjaro Mountains about 300 miles from Tanga. From the Mission itself one can look down on the plains bordering on Kenya Colony. The nearest town is Moshi, 45 miles distant. At the Mission there are two Fathers, an Alsacian and an American. As yet there are no Sisters, but it is hoped that soon they will be there. The work is among the Wachagga, and is extremely interesting. Connected with the Mission are 13 schools, which are spread all over the section. The work among the Wachagga is much more gratifying than the work on the coast. Here, in the interior, one works among one tribe, whereas on the coast there were people from every tribe and this makes it difficult to know the people, as they were coming and going all the time. Safaris are a bit hard at first, but by using the old method of "practice makes perfect" one becomes used to it...

ORDINATIONS AT FERNDALE

On June 15, Bishop Byrne ordained the following to the Priesthood:

Fathers Joseph Lauritis	**John Muka**
Edward Curran	**Charles Trotter**
Ambrose Leech	**V. Gallagher**
John Donahue	**Chester Malek**
William Hogan	**James Sullivan**
Paul Ford	

The following received Tonsure on Friday, June 16. Bishop Byrne performed the ceremony.

Messrs. Henry Haley	**Jas. McNamara**
Paul O'Donnell	**Francis Stocker**
John Gilligan	**James O'Reilly**
John McHugh	**John Burns**
Roland Cookson	**Francis Curtin**
Thos. Flanagan	

Consecration to the Apostolate was held on the afternoon of the 15th. Those who participated together with their appointments are:

Fathers Edward Duffy, appointed to Kilimanjaro.
Robert Eberhardt, appointed to Puerto Rico.
Cornelius Hogan, appointed to Kilimanjaro.
James White, appointed to Kilimanjaro.
David Ray, appointed to St. Ann's, Millvale, Pa.
Frederick Lachowsky, appointed to Our Mother of Consolation, Mt. Carmel, Pa.
Maxim Therou, appointed to Okmulgee, Okla.
John Rondeau, appointed to Lake Charles, La.
William Pixley, appointed to Isle Brevelle, La.

Fathers Edmund Supple and Louis Schenning made their consecration to the Apostolate at Rome on the 11th of June.

Our Levites

ROME

Helping Pope Pius take possession of St. John Lateran's was about the most noteworthy of our activities during the recent past. We did get a new Superior and we did celebrate Pentecost with Father Manning joining the community for the afternoon.

But instead of talking about ourselves we would like to make a few remarks about other contributors to this "sheet" (*Our Province* is not a "SHEET," but the "official Monthly Bulletin of the Province of the United States"—Ed.). We want to tell the author of that blackface called *Southern Exposure* that it's no longer *"Rose of Tralee"* between the acts but *"Old Pals are the Best Pals After All."* Or maybe there's a new one since last year. Things happen fast these days. Look at our Emperor—King of Albania over night!!!

And we would like to inquire of the same writer if the addition of a domestic science course at Tuscaloosa, as reported in a recent issue of this journal, has an effect and cause connection with the presence of a new member in the Tuscaloosa community? He was always good at fixing those Saturday night lunches.

And although the *Ferndale Herald* reports Brother Matt back from Ireland, I see they're still having trouble there.

June may be the month of roses but July is the month of exams. Ergo—So long. Oh yes! Our new Superior is Father Monnier. He was second assistant to the Superior General.

To the readers of Ferndale Chronicle here's a sample of Roman Archives:

Saturday, May 27: Arrival of Very Reverend Francois Monnier, C.S.Sp., as new Superior of the Pontifical French Seminary. At 3:30 P. M. conference of the Superior, greeting the Community. He has known well all the Superiors from Fr. Eschbach to Fr. Le Floch to Fr. Berthet to Fr. Frey—no danger of a revolution in governing policy.

Sunday, May 28: Pentecost. Rev. Fr. Superior celebrant at solemn high Mass, an "all-Spiritan" ceremony. It is also Mission Sunday for the Seminary. They have a regular exhibit, very well done, more documentary than "sensational," more instructive than "scary." 10:30 A. M. a mission play in the courtyard under a smiling sky. As nearly as I could get the title it sounded like: "Les Trois Sagesses de Mr. Huan," written by Henri Gheon. The scene was in China (rather vast, says you); the acting was the best I have seen here. Following the third tableau we Scholastics sang a missionary song.

Wednesday, May 31: At 7:30 P. M. Fr. Baraban, Superior of our "Philosophicate" in Mortain (France), gave a very instructive conference in the Seminary on "The Native Clergy." He spoke principally of Loango where he had been director of the Senior Seminary.

Sunday, June 4: Five of us began retreat for Apostolic Consecration.

Thursday, June 8: Corpus Christi. Beautiful weather. The carpets: lively colors passing, like those of the rainbow, more or less insensibly from one to the other. The main carpet before the statue of the Sacred Heart contained the same motif as the side carpets of last year: green leaves, deep-purple grapes on sawdust background with purple border. Christus regnat!

Sunday, June 11: Apostolic Consecration in our own small Scholasticate chapel 11:00 A. M. Fr. Brault, our Director, gave the address, stressing particularly "Community Life" as the framework of our entire apostolate. Private Benediction followed, given by the Superior of the Seminary, Fr. Monnier, during which we read the Act of Consecration. After the Divine Praises, the five newly-consecrated stood and sang: "Adieu, Freres, Adieu" written by Andre Sala. The Adieu is still in suspensivo, but that's accidental.

Sunday, June 18: 5:45 P. M. Benediction at St. Peter's for the beatification of Emilia de Vialar, Foun-

dress of the Congregation of St. Joseph of the Apparition. Pope Pius XII. blessing deliberately as is his wont. The Sistine Choir sang beautifully. In all, the ceremony lasted thirty-five minutes. We were in the Sacristy Transept saying Matins and Lauds while waiting for His Holiness to enter. Before he left I gazed up at the myriad chandeliers, and there, on our left, almost looking directly on us, was the statue of St. Juliana de Falconieri whose Office we had just said. I never remarked her statue before.

FRIBOURG

For the Fribourgians, Corpus Christi was the outstanding day of the month of June. Even those who knew all the beauties of that occasion as it is marked at Ferndale were deeply impressed by the observances there in that small Catholic Swiss town near the foot of the Alps. It is the faith of centuries that finds its special expression on such occasions as Corpus Christi, and age-old customs then observed attest the continuity of the devotion manifested towards one or other object of our belief down through centuries. With the dawn, the booming of cannons awoke the countryside to the Fete-Dieu—God's Feast Day. But there was no need of this reminder to make the people aware of the occasion for they had been preparing for days, decorating the house-fronts with boughs of trees and amassing flowers for display in every window along the route of the Procession. By 8.30 the mile-long line had begun to wind through the picturesque streets of Fribourg. Colorful costumes and variety lent interest to this public homage to Our Lord in the Blessed Sacrament: hundreds of gaily decked children, students from every corner of the world, monks and nuns, with flags and banners in abundance. Two long lines of Swiss soldiers flanked the canopy, and a handful of Papal Swiss Guards, huge decorative specimens of humanity accompanied the Blessed Sacrament. To a stranger perhaps, the most striking and edifying thing was the official homage rendered by the State, even though that be only the Canton of Fribourg. The sight of a corps of governmental authorities officially marching with such a public religious procession is a reality in the world of today.

NATCHITOCHES

(Reprinted from *Catholic Action of the South*)

Rev. Ivan V. Huber, C.S.Sp., reports that construction on the new St. Anthony's school in this city (Natchitoches, La.) will begin on Saturday, July 1. The school will serve the Colored children of Natchitoches. The new building is to be constructed on Pavie Street, opposite the St. Anthony's Church, and will replace the totally inadequate structure on Trudeau Street which has been in use for many years. The new building, in addition to having classrooms, will have a large room which can be used as an auditorium and also as a meeting place for the adults of the congregation. The new building will be completed early next fall. The Sisters of Divine Providence will continue to conduct the school.

New Orleans

(Reprinted from *Baltimore Catholic Review*)

An average of 100 Negro converts are received into the Church each year in Holy Ghost parish, but in the past year there were 118, the Rev. Kerry O'Connor Keane, C.S.Sp., the pastor, reports.

The parish was founded in 1913 for a half hundred Negro Catholics. It began with a little altar and forty chairs in a three-room house. Today there is a fine brick church and a school of almost 500 pupils, taught by six Sisters of the blessed Sacrament and a lay teacher.

FERNDALE HERALD

With the advent of really warm weather, the school year, here at Ferndale, quickly drew to a close. Classes wound up on Friday before Pentecost, and after a pre-exam holiday, Pentecost Monday, we went into battle. By Saturday the fight was over, and all we could do then was to wait and see how many had fallen.

The Feast of Corpus Christi dawned and, as usual, it was a beautiful day. It was a tired lot of scholastics who sought their beds that night. An added feature during the procession was the number of cameras in evidence and in *The Norwalk Hour* there appeared two pictures of the procession and colored carpets.

Then came Forty Hours, the Retreats for the closing of the year and Ordination. On Thursday, June 15th, His Excellency, Most Rev. Joseph J. Byrne, C.S.Sp., D.D., Vicar Apostolic of Kilimanjaro, East Africa, elevated eleven young men to the Priesthood. Those ordained were Fathers Joseph Lauritis, Edward Curran, Ambrose Leech, John Donahue, William Hogan, Paul Ford, John Muka, Charles Trotter, Vernon Gallagher, Chester Malek, and James Sullivan. The following day Bishop Byrne conferred tonsure on nine of the First and Second Theols-to-be.

Philadelphia this year claims six of the newly ordained Priests: Father Curran celebrated his First Solemn Mass on June 18, at the Church of St. Martin of Tours. His assistant ministers were Fathers O'Brien, archpriest; J. McFarlane, deacon; Rev. Mr. R. Farrent, subdeacon. The sermon was preached by the Reverend Dr. Murray.

Our Mother of Sorrows' Church was the scene of Father Leech's First Mass. The sermon was delivered by Rev. George J. Collins, C.S.Sp. The archpriest was Father E. O'Malley; the deacon, Father J. Baney, C.S.Sp., and the subdeacon, Rev. Joseph M. Collins.

Father Donahue celebrated his First Mass at St. Rose of Lima's, assisted by Father J. Graham, archpriest; Father J. P. Stanton, C.S.Sp., deacon, and Father E. Ford, subdeacon. Father J. F. McCaffery, C.S.Sp., preached the sermon.

Father William Hogan said his First Mass at the Church of the Resurrection, Chester, Pa., with Father Murray as archpriest. Father Cornelius Hogan, his brother, was deacon, and Mr. Jas. O'Neil, O.S.F.S., subdeacon. Monsignor F. E. Hyland, J.C.D., delivered the sermon. Father Hogan had another Solemn High Mass at St. Martin of Tours' Church in Philadelphia

on the 25th. At this Mass Father O'Brien was archpriest, Father Cornelius Hogan, C.S.Sp., deacon, and Father J. White, C.S.Sp., subdeacon; the sermon being delivered by Father F. X. Williams, C.S.Sp.

At Holy Child, Philadelphia, Father Ford celebrated his First Solemn Mass. His archpriest was Father C. McGinley. His other ministers were Father K. Dolan, C.S.Sp., and Father C. Leo McBlain as deacon and subdeacon. Father R. Eberhardt, C.S.Sp., was the preacher.

Father C. Trotter's First Mass took place in All Saints' Church, Bridesburg. Father H. Kuss acted as archpriest and his two brothers, Father Francis P. Trotter, C.S.Sp., and Mr. L. Trotter, C.S.Sp., were deacon and subdeacon. Father F. X. Williams C.S.Sp., preached.

Pittsburgh had its share, too. Father Vernon Gallagher sang his First Solemn Mass at St. Mary's, Sharpsburg, with Father A. Lechner, C.S.Sp., as deacon, and Father C. Wolffer, C.S.Sp., as subdeacon. Father A. Lachowsky preached.

Father Malek's Mass was held on the 25th at St. Stanislaus' Church with Father J. Skibinski, C.S.Sp., as archpriest. Father P. Lipinski, C.S.Sp., preached.

Father Sullivan celebrated at St. Stephen's Church, Hazelwood, Pittsburgh, Pa., on June 15. Father D. Murphy was archpriest, Father C. Malek, C.S.Sp., and Frater Wendel, O.S.B., deacon and subdeacon, respectively. Father T. J. McCarthy, C.S.Sp., preached the sermon.

Shenandoah was also the scene of a First Mass on June 15. Father Lauritis celebrated, assisted by Father J. Gazdzik, as archpriest. Father J. Sielecki preached.

The final member of the class, Father Muka of Trenton, N. J., celebrated in that city on the 18th of June, at the Church of SS. Peter and Paul. Monsignor C. Tomchamy was archpriest, Father G. Harcar, C.S.Sp., and Mr. M. Kanda, C.S.Sp., being deacon and subdeacon. Two sermons were preached, one in Slovak by Monsignor Tomchamy, another in English by Father Churak.

On the afternoon of Ordination Day, there was Solemn Benediction preceded by Apostolic Consecration. Bishop Byrne preached the sermon and Father Provincial announced the appointments. After another hectic day of cleaning up, etc., the first group of vacationists started for home, tired but happy—Oh, me . . .

KERNELS FROM CORNWELLS

Now we come to the end of most of the activity here at Cornwells though the month preceding was by no means inactive. First came the celebration of Founder's Day on May 27, with special ceremonies in the Chapel. Next in order was the Solemn Pentecost Novena, offered here at the headquarters of the Archconfraternity of the Holy Ghost, principally for the intentions of the many members of this society. As a fitting conclusion, the Students' Auxiliary Society, whose members all belong to the Archconfraternity, received Holy Communion in a body in our Chapel on Pentecost Sunday. The Communion Breakfast was served afterwards in our refectory. The rest of the day was spent in games and in general entertainment of our guests.

As one of the principal intentions of the local Community during this novena was for vocations, we hope that our prayers will bear abundant fruit in the numbers of applicants for our Congregation. We urgently ask all to co-operate in this matter.

By this time, all were getting anxious about the exams which began on the following Friday. But when the next Monday came, there were many sighs of relief and whoops of joy as the bell rang for the end of the last exam and the end of the school year. From then on, the house was a beehive of activity, inside and outside, giving all in sight a thorough cleaning. Time was taken out on Tuesday evening for the customary farewell dinner tendered the departing class by the senior class of next year. Then more clean-up until the Commencement exercises and reading of marks on Thursday morning.

Continuing the pace set last year, the Salutatory began—"Nos cum gaudio vos salutamus . . ." Several musical selections were rendered between the reading of marks for the several classes. Finally the Class of '39 bid fond farewell to these hallowed walls, and the Superior in the name of all wished God's speed to the ten graduates from Cornwells and candidates for Ridgefield.

Since this was also the Feast of Corpus Christi, Solemn ceremonies were held in our Chapel in the morning, and in the evening the whole Community joined in the ceremonies and outdoor procession at Mother Katharine's in the evening. On the following morning the sound of train whistles marked the departure of 87 Apostolics from Cornwells for the summer vacation which, we hope, will build up strong bodies to come back refreshed in September.

A note of joy broke into the silence of our walls on June 21, when the seven newly ordained priests from Philadelphia returned to their Alma Mater, on the occasion of Father Lauritis' Solemn Mass at St. Francis' Industrial School. Assisting Father Lauritis were Fathers Stanton, archpriest; Donohue, deacon; Ford, subdeacon. Father George J. Collins preached an eloquent sermon on the dignity of the priesthood and the veneration in which the faithful are exhorted to hold it. In attendance were Fathers Fitzpatrick, Kletzel, Harcar, K. Dolan, Eberhardt, C. Hogan, White, Curran, Leech, W. Hogan, C. Trotter, and Messrs. Kanda, Marley and Kline, Brothers Godfrey, Novatus and Thomas. The day closed with a breakfast over which Father Fitzpatrick presided as toastmaster.

ROMANCERO

I.

Near Camelot where ladies wave
Their small white hands to all the brave
And darkling-browed who go
On mounted palfreys forth to war,
Beneath the ancient iron door,
Two frail youth stand; and far below
One road lies outward to the sea,
And one leads in to land.

"The way is very long," said he,
The younger and the fairer,
"And narrower is the way you take
And heavier the pack,
But greater is the greater stake
And guerdon to the bearer."
And one went outward to the wars,
And one went back.

II.

Within the monastery gate
Where silences like shade await
The chiming's silver sound,
Two ancient men with beards as white
As candle-wax in pale moonlight
Stood silent—one in furs
And one was gowned:
And one of them had sandalled feet
And one had spurs.
"I loved a lady once," he said,
"And she was fair and I was brave.
I let my lost love down with hers
Into her grave."

"And I have loved above the dead,"
The other said, "and greater guerdon
The cross to him who bears;
And I have loved above your love
And borne above your burden;
And mine has been the thorny crown
That men have feared to wear."
And one went outward to the night
And one to prayer.

JOHN LOUIS BONN, S.J.

(*From Canticle: and other Poems.*

—Bruce Humphries, Inc.)

EVANGELINE SAUCE

The school children of Opelousas, La. (Holy Ghost parish), paid a solemn tribute to the Mother of God at the closing services of the May devotions on the last Sunday of the month. There was the usual procession, singing of hymns, consecration, crowning and benediction.

Fifteen seniors, three boys and twelve girls, graduated from Holy Ghost High School. The Mass and baccalaureate sermon took place on Pentecost Sunday. The primer grade gave a musicale. The seventh grade with the senior class produced *"The Bamboo Princess,"* a musical comedy replete with Japanese costuming and settings. The seniors and juniors presented *"The Light of Truth."* Father Joseph P. Lonergan, C.S.Sp., gave the commencement address.

* * *

The State of Louisiana does not celebrate May 30 (Memorial Day in the North), but rather Confederate Memorial Day, June 3rd, the birthday of Jefferson Davis.

* * *

Corpus Christi was solemnly observed with exposition, prayers, litany and benediction throughout the octave as well as on the feast itself.

* * *

Grand Coteau, La.—Our Lady of the Oaks' Retreat House was the scene of the annual retreat of the Fathers in Louisiana; nineteen attended. There are accommodations for twenty-five. Masses were said each morning in the retreat house chapel and at the Sacred Heart church (for whites) and St. Peter Claver's (for colored). The Lafayette paper and *Catholic Action of the South* carried notices of the event.

* * *

The new Governor Long of Louisiana made his first official appearance in Opelousas on July 4th for the opening of the municipal bathing pool!

SOUTHERN EXPOSURE

The Virginia judge may be dead but his spirit lingers on in the person of Judge Abernathy, of Birmingham, Ala. It seems that his court "caters" to the "Florian Slappies" and "Madame Queens" of the South Side. Naturally, and I mean naturally, there will be cutting. So many have come before the judge of late that he is trying to stop them with a method all his own. He charges the culprit a dollar a stitch. Net result from two cases—Forty-two dollars. $27 for the first case, $15 for the second!... Next case on the docket!!! Cook number one had a boy friend. Cook number two was playing around with number one's cookie. Result: a little knife play on the way to work at seven o'clock in the morning. All went well until about nine o'clock when the phone rang in the employer's home. Cook number one nonchalantly said: "I'll answer it Miss Kate, cause ah 'spect it's the law after me." "Why the law?" "Oh, I jes' scratched Miss Barnes' cook up a bit." According to the real story, Miss Barnes' cook will be swathed in bandages for the next month. So much for cooks and their cookies... The Negro Elks had their state convention in this town last week. Talk about your deep purple dreams!!! Everything went off well. It ended up with a "Big Ball." The grand exalted something-or-other led off with his lady—and Kelly's the name!!! The head man in this town happens to be one of my parishioners. Can I boast? ... What I calls a shake down meetin' ... Overheard at the filling station. "Say, Sister Brown, what evah became of Sistah Jones?" "Oh, she's done moved to Jed Collin's place ovah at Fayette." "Is she married to him?" "Well, you might as well say she is, she's cooking for him!" Oh, that one; SO LONG ...

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 JULY, 1939 No. 7

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Avis Du Mois

THE QUALITIES WHICH THE CONGREGATION OF THE PROPAGANDA REQUIRES OF ITS MISSIONARIES

Last May, His Eminence, Cardinal Fumasoni-Biondi, the Prefect of the Congregation of the Propaganda, went to Holland to dedicate the bust of his predecessor, Cardinal Van Rossum, a Hollander.

During his stay there, His Eminence had occasion to visit our house at Gemert and spoke a few words to our Scholastics.

The undisputed authority and the extensive experience of the Prefect of the Propaganda (daily in touch with the missions of the entire world) give his words an importance, which has escaped no one, and that is why I jotted down for you his principal thoughts.

His Eminence mentioned some of the qualities which seemed to him particularly necessary, for that kind of vital missionary activity, which the Sacred Congregation expects of its missionaries.

Summarily, the missionary ought to labor for Christ and only for Christ. We can apply to him the words of God to Abraham: "Go out of thy land, and out of thy kindred, and out of thy father's house." This does not mean to say that one ought ruthlessly to forget his family, his country, his congregation. But the better way of efficaciously loving them is, to seek first the kingdom of God and all these shall be added unto you. A great love of souls cannot but redound more fruitfully on our family, our country and our religious congregation.

Moreover, the envoy of Christ to the Pagans, ought to show a great generosity of spirit and of heart, and ought not desire to impose only his own culture nor lead to his own point of view the mentality of the various peoples he evangelizes. Among all people there are good persons: the missionary must get a complete insight, judge sanely, love and preserve that which is of good in their nature. "I became a Jew to the Jews—to them who were under the law as if I were under the law, to those without the law, as if I were without the law. To all I became all, that I might save all." And our Lord Himself, (become man in order to save men, born in a Jewish environment), did He not teach the immutable and eternal truths to the Jews, taking into account their customs, their intelligence, and their particular genius?

Finally, the proper end of missionary activity is not only the conversion of souls and their preservation in the faith; that is not enough. It is necessary to establish among heathen peoples, churches which are self-supporting, self-subsistent, under the direction of native priests and bishops. An evangelization of heathens based on the coming of outside priests is precarious, for in our age, every nation generally regards outsiders with disdain and contempt. And again, the intrinsic forces of the people do not work together towards a Christian life, unless the people are directed by their own priests. That is why the Holy See insists on establishing a native clergy, one which will not be inferior in any way to other priests, in learning, piety and zeal for souls, and which in the profane sciences, will at least equal the knowledge of the cultured men of its own country.

It is a difficult task; everybody knows that, and the Holy See best of all. But the difficulty has not checked the apostolic spirit; it has on the contrary stimulated it. And besides, the results thus far obtained show that it may be realized.

Such were the recommendations of His Eminence, the Cardinal Prefect of the Propaganda, to our scholastics in the Province of Holland. You can see that they are in order and valuable to all the Provinces as well.

✠L. L. H.

ARCHCONFRATERNITY OF THE HOLY GHOST
AND
AFFILIATION WITH THE CONGREGATION OF THE HOLY GHOST

EXTRACT FROM THE STATUTES

The Archconfraternity

The Chapel of the Mother House of the Holy Ghost Fathers (30, rue Lhomond, Paris Ve, France), is the headquarters of the Archconfraternity of the Holy Ghost, instituted by Leo XIII., with the faculty of affiliating confraternities bearing the same title.

Purpose of The Archconfraternity

1. To render to the Holy Ghost a special cult of *gratitude* and *love*.
2. To obtain for each member the grace of acting in all things under the guidance and influence of the Divine Spirit. "Whosoever are led by the Spirit of God, they are the sons of God."
3. To call down an ever greater outpouring of His gifts, on the Church, especially on the Sovereign Pontiff, the Bishops, the priests, and the *Missionaries who labor for the propagation of the Faith.*

Admission

To be enrolled at Holy Ghost Apostolic College, Cornwells Heights, Pa.

Principal Practices Recommended to Members

Every Day, to recite some prayer to the Holy Ghost, for example, the prayer: "O Holy Spirit, I humbly implore Thee, be always with me, that in all things, I may act only through Thy Sacred inspirations." (300 days indulgence. Pius XI., 5 dec. 1922.)

Every Month, to receive Holy Communion, at the Holy Sacrifice celebrated for the members on the first Monday of the month, at the headquarters of the affiliated confraternities, or in another church.

Masses in Honor of the Holy Ghost. The members who are priests, are invited frequently to celebrate the Votive Mass of the Holy Ghost. Those who are not priests are asked to have Masses said in honor of the Holy Ghost.

Affiliation With The Congregation of The Holy Ghost

There are numerous associates, friends of the Holy Ghost Fathers, and of their missions, who desire to be more closely and more helpfully joined to the life and merits of our magnificent missions developed under the influence of the Divine Spirit. The Congregation of the Holy Ghost and of the Holy Heart of Mary (in order not to separate what God has joined, our missionaries unite devotion to the Divine Paraclete with that of His mystical Spouse), comprises Fathers and Brothers. It has for its special end humble and toilsome ministries, for which Holy Church has difficulty in finding apostolic laborers, especially the evangelization of infidels, and more especially still, the *infidels of the black race.*

After the Great War, Divine Providence raised up the Institute of the Missionary *Sisters of the Holy Ghost*, who are employed in the Holy Ghost missions, in works for girls, for adult women, for the sick, in schools for women, etc.

Alongside of these Religious of both sexes, the members of the Archconfraternity affiliated with the Congregation, form as it were, a *Third Missionary Order* interested in the various works of the Holy Ghost Fathers.

This pious Association is open to persons of both sexes. Even those that are living under religious obedience are permitted to become members, and these are capable of giving greater and better help to the missionaries than all others.

How to Help Our Missionaries

First of all, our associates should remember that the conversion of infidels is not primarily a matter of money, but rather a question of recruiting apostolic laborers. "Our Lord," says the Gospel, "had compassion on the multitude." They were like sheep without a shepherd. "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send laborers into His harvest."

In fact, the greatest sorrow of our missionaries is the sight of their small number. In the countries evangelized by the Congregation, there is—on an average—but one Father for every 50,000 souls.—For these reasons:

1. The Associates Will Pray

They will offer most fervent prayers to the Holy Ghost that He may deign to renew the mystery of Pentecost by raising up numerous and fervent apostolic laborers, Fathers, Brothers and Sisters. Following the wish of Pius XI., they will implore the Holy Heart of Mary, that good Mother and Queen of the Apostles, to obtain for Christian mothers, the generous desire of having a child become a missionary.

2. The Associates Will Speak

Let us not be afraid to place before the eyes of a child the magnificent ideal of an apostolic vocation: to save ourselves in saving others. Did not the Divine Master propose this apostolic ideal to poor workingmen urging them to become fishers of men?

3. The Associates Will Act

They will help our works according to their means. In their homes or in their circles, they will make vestments, cassocks, etc., or help the houses of formation. Finally and above all they will spread mission publications.

4. The Associates Will Lead an Exemplary Life

Being members of an Association having so noble a purpose, they will try to be model Christians, fulfilling their religious duties, being modest in attire, practicing a genuine charity, frequently approaching the Holy

Table. They will not forget how much the Holy Father desires that Christians should every year spend a few days in Retreat, and consecrate one day each month to more fervent prayer and thoughtfulness, approaching the sacraments of Confession and Communion as if it were for the last time in their life.

Spiritual Advantages

There are a great number of plenary and partial indulgences granted to the members of the Archconfraternity, which are mentioned in detail in the "Statutes." Besides this, the Superior General of the Congregation gives to the Associates a great share in all the Masses and prayers said by the Holy Ghost Fathers and in all the works of the religious in the entire world, but especially in the Holy Mass which each Holy Ghost Father must offer every month for the Superior General's intention (which represents an average of 20,000 Masses a year).

In case of decease, the associate is inscribed in the death list of our Reviews and his soul is recommended for the prayers and Masses of our missionaries.

Bonds of Union

The Superior General of the Congregation is at the same time Superior of our associates. These will be grouped around the director of the nearest community of Holy Ghost Fathers, or of the community whose works the associates are most interested in.

The director will gather the associates of his district at appointed times. These meetings will be announced in our various publications. Every associate who has received his certificate of affiliation, will receive each month the particular review which suits him best according to his domicile and the works that interest him. These reviews will bring him the message of the head of the association, will give him information concerning the particular work of which they are the organ, and tell him about the labors, sufferings, joys and needs of our missionaries who are dispersed throughout the pagan world.

These Reviews for the U. S. are: "Our Province," "The Bells of St. Mary's" (Detroit), "The Tatler" (Sharpsburg)...

By decree of the Sacred Congregation of the Council, dated May 1, 1939, (renewed for five years), Father Provincial is authorized to affiliate confraternities of the Holy Ghost throughout the United States with the Archconfraternity at the Mother House in Paris. The Archconfraternity at Cornwells Heights is *honoris causa*.

STOUT-HEARTED JEW

In Saverne, Alsace, on April 12, 1804, the fifth son of Rabbi Lazarus Libermann, presented himself to the light of day. The arrival of Jacob, an event of great joy, no doubt, to the faithful followers of the Rabbi, was overshadowed a month later, when Bonaparte, putting the finishing touches to the French Revolution, made himself Emperor and singly reaped the years of blood. Not that the birth of a Jewish boy and the crowning of a Corsican rebel bear an especial historical relation, but it is interesting to note the coincidence of the self-coronation of a man who dreamed of world enslavement and the birth of a boy who dreamed of spiritual enfranchisement for some 200,000,000 negroes.

Little can be told of Jacob's childhood. He was unfortunate in an early master who, partly from dyspepsia (perhaps dypsomania), partly, no doubt, from genuine provocation, seized the lad by the feet and pounded his head against the wall. He learned hatred of priests and dread of churches, as do some Christian boys of rabbis and synagogues. At thirteen, he was admitted into the synagogue and under the tutelage of his rabbi father, one of the shrewdest Talmudists in Alsace, began the minute and intricate studies of philology and talmudic exegesis. Without departing the parental hearth, he passed through all the degrees of rabbinical teaching. His brilliance delighted the heart of his father and a rabbinical career being indicated, Jacob heartily seconded the idea. On one of those paternal impulses which devotees call divine providence and publicans call vanity, Rabbi Libermann decided to send his dear boy to Metz, not so much to acquire new knowledge but rather to show off his talmudic learning. Plans were laid for a Paris schooling after the Metz build-up.

Jacob was nineteen on arriving at Metz. Freed from parental surveillance, boyish curiosity and intellectual hunger prompted secret excursions into French, Latin and Greek. To the rabbis of the Alsatian school, such studies were interdicted. Their open disapproval puzzled the youth and on finding flaws in their reasonings, he began to cut the ground from under his own feet.

Now, if there be one Hebrew quality even anti-semitism must admit into its ideologies, it is the unexampled ability of the Jewish mind in estimating values. There lies testimony aplenty in the dogged adherence to the faith of their fathers, in the preservation of racial identity in the face of long and fierce persecution, in the uncanny faculty of Jews as a people, to match the world in finance, commerce and the arts.

Young Libermann's religious faith had been an absolute thing—the faith of youth, "the king can do no wrong." But since it is at once the curse and blessing of brilliance to despise authority, his masters' mental deficiencies drove him to original sources. Here again, the Old Testament proved unsatisfactory. When we consider the difficulties Christians experience in the Apocalypse, is it surprising that the Old Testament without the complement of the New, should puzzle the unguided Jewish reader? It is much like the interrupted third act of a great classic drama. Acts one and two and half of act three have built up the plot to a climax. In rush the commentators and the curtain falls. One would think it should open momentarily. No; the climactic point is so complex in nature that playgoers must be instructed and prepared. Spellbound, they listen and wait. Sometimes a skeptic bolts his seat, leaps to the stage and parts the curtains. That there are not more

skeptics, is no less extraordinary than that there are not more patrons who leap onto the stage in a real play.

Libermann had grown skeptical of the talmudic commentators. He longed to leap onto the stage and part the curtains. Birth, environment, education, the fear of any man who finds himself fighting a lone fight against his world, held him to his seat as with firm fetters. Love of truth, the frantic struggle of youth for certainty and solid footing, tore at his heart and his peace. Ask any converted Jew for his story. You will not find many such. Though it may shock, it is a fact that Christians more often and more easily abandon their faith.

As with all converts, Libermann sought solid reasons and fortified his will to embrace whatever conclusions he saw to be true. The conversion of three of his brothers further shocked him. At the same time in Alsace, a wide movement among doubting Jews, of whom are numbered the famous Ratisbonne brothers, swept toward the Catholic Church. A fellow-student showed him an unpointed Hebrew translation of the Gospels. Although struck with the account, the miracles of Christ added another stumbling block. He began to read Rosseau's *"Emile."* In the *"Confession du Vicaire Savoyard,"* he found a provocative passage. Rosseau, putting forth the reasons for and against the Divinity of Christ, concludes with the words, "I have not been hitherto in a position to know what a rabbin of Amsterdam would reply to that."

And neither had Libermann. Someone advised him to consult a Mr. Drach, a converted Jew. Seeing he must set his mind at rest before embracing the career his father planned for him, he went to Paris after completely hoodwinking his unsuspecting parent. Mr. Drach secured a cell for him at the College Stanislas and left him there with Lhomond's *History of the Christian Doctrine* and *History of Religion.*

Young and far from home, oppressed by the profound solitude of his cell, like "Ruth, sick for home, in tears amid the alien corn," crushed by his fears and doubts, Jacob Libermann cried out for comfort to the God of his fathers. It is almost irreverent to speculate on the intimate relationship that exists between God and man when the human will bows to the Divine. Suffice it to say that Jacob Libermann made the supreme act of renunciation and submission a conversion demands. He walked out of that cell a Christian because he saw what God wanted him to see and do—because he was intellectually honest and had the courage to live his convictions.

On Christmas Eve, 1826, Abbe Auger administered the sacrament of Baptism to him while his spiritual parents, Baron Francois de Mallet and the Countess Aglae-Marie d'Heuze, looked on. Leaving the baptismal font Francis Mary Paul Libermann, he resolved to become a priest.

Penniless, ill, deficient in Latin, French and Greek, Francis Libermann entered the seminary of the Missions of France. On June 3, 1827, he received the Tonsure. After about a year here, Archbishop de Quelen was solicited to secure him a place at Saint Sulpice. With the prelate's permission, Mr. Drach took the young man to Saint Sulpice and presented him to the Superior. Father Garnier, learning of his feeble health, informed them their coming had been useless. When Mr. Drach observed that the candidate knew Hebrew thoroughly but was far less advanced in Latin, Father Garnier's reaction was chilling: "the theology classes are taught in Latin, not in Hebrew." For some unknown reason, from this time dates the gratuitous notion that Libermann was possessed of an intellect of a very ordinary calibre with the accent on the "nary." What would irritate if it were not so tragic is a broken-English lamentation of the "poor French" of Libermann's writings. Chesterton hearing of it, might have written an entire three act comedy "On the Strange Incapacity of Savages to Properly Mouth the King's English."

Happily, Father Garnier's "bark was worse than his bite." He passed on Libermann and extended every consideration his peculiar needs demanded. For five years Libermann worked hard but kept in the background. Yet they still write of his example, conversations, and advice as the beginning of that extraordinary empire he wields over souls even today. A reading of his Spiritual Letters and Spiritual Directory for the members of his Congregation amply proves his solid sense. If ever a man wrote sane doctrine, it was Francis Libermann, although here again, because the normal thing is so rare, i.e., doing what God wants us to do, myopic individuals call the doctrine strange and extreme, meaning it is strange and extreme to do the natural thing.

He received Minor Orders December 20, 1828. Then his illness, a nervous condition giving him considerable discomfort, took a bad turn. His superiors feared for him but were reluctant to lose him. So, he went on retreat for the subdiaconate. That evening before the big day, he collapsed, the victim of an epileptic attack. Hippocrates says: "Epilepsy, when coming at the age of 25, generally lasts till death." Libermann was exactly twenty-five. The priesthood was impossible. Informed of the official decision of his dismissal, he silently acquiesced. Asked what he would do, he answered: "I cannot return to the world; I wait upon the Will of God." Such disarming resignation moved the authorities to adopt him permanently. He was sent to the philosophy house at Issy, where he remained five years.

The story of Issy is the saga of a brave heart strongly pulsing in despite of illness and an anomalous status in which he was neither fish nor flesh. But this was no ordinary man. Hard-bought has been his friendship with God. He put his faith in Him, ignorant of where he went but assured that it was along His way. Here in a quiet retreat he grew strong in patience and stoutheartedness; here he grit his soul for that dim but certain future mission. Here by his presence, example and counsel, he efficiently destroyed a spirit promising to send to Saint Sulpice a generation of learned but wordly ecclesiastics. Here he met Frederick Le Vavasseur and Eugene Tisserand, who dreamed of Negro children in the kingdom of heaven. Le Vavasseur was so ill, he barely managed to continue classes. Tisserand, already dropped because of intellectual deficiencies, had returned

for another trial. Libermann, incurable invalid; Le Vavasseur on the verge of physical collapse; Tisserand, by nature unfit for priestly office: three human derelicts, dreaming of a grand apostolate—three men seemingly least equipped to materialize that dream. Still, when the story is told, you will find that they did it. Stout-hearted, the "stones which the builder rejected," they became "heads of the cornerstone."

The Eudists at Rennes, looking for a Novice Master, applied to Saint Sulpice for advice. "Take Mr. Libermann, he is only in Minor Orders but as good as a priest." Libermann, no less surprised than his new superiors, took up his duties in August, 1837. For any but a religious, the meaning of such an appointment must be difficult to grasp. It was much like the appointment of a sophomore as head coach of a football team.

He had his troubles with pupils sometimes older than himself, sometimes resentful, sometimes over-pitying. Without the priesthood, plagued by periodic fits, he carried on manfully, winning over all who came under his influence.

During the vacation of 1838, ten years after the heavy barrier had fallen on Libermann's path to the priesthood, Frederick Le Vavasseur went to Rennes to treat explicitly with Libermann about the apostolate for the negroes. Libermann, calm and calculating, gave him but feeble encouragement. But Le Vavasseur and Tisserand rallied others to the cause and brought the weight of numbers to bear against the cautious Libermann. Paul de la Bruniere, newly ordained subdeacon, was elected to hurry the indispensable councillor and wring a definite opinion from him. His zeal for the Negro and the urgency of the young zealots, whose ardour Libermann saw would cool if he failed to champion their cause, moved him at last to begin work on the constitutions of the new society and decide definitely to advocate a cause which was "something solid and apostolic!"

He never moved slowly after weighing values. When he tendered his resignation to the Superior at Rennes, that well-meaning priest began a series of attacks destined to continue until the little Jew had conquered Rome herself. Dupe of the devil, egoist, adventurer—the new titles were screamed at him as he moved on with eyes only to Rome: through Paris, Lyons, where fellow-student Ozanam's family was kind to him, Marseilles, where he joined de la Bruniere. On January 6, 1840, they arrived in Rome, ubiquitous Mr. Drach getting them an audience with Gregory XVI. The Pontiff bade them persevere and after they had withdrawn, said of Libermann, "*Sara un Santo.*" "He shall be a saint."

But Paul de la Bruniere weakened. Persuading himself this was but an delusion of vanity, he quickly left Rome for France where he embarked on a missionary career to China, in reparation for his supposed sin. Libermann, feeble in health, without friends and low in funds, had not schooled himself in patience for nothing. He took a garret "suite," a two-room affair, one for pigeons and the other for himself (the landlord's terms!). A table, a chair, a mattress laid on the floor, a single blanket, a stone for a pillow comprised his furniture.

Early in March, he was received by Monsignor Cadolini, secretary of the Propaganda, and later in the same month, presented the case for the new society. Awaiting decision, he visited the Holy Places, began composing the rules and wrote a commentary on twelve chapters of St. John's Gospel.

March passed; and April and May. Supporters withdrew in France. The frantic Le Vavasseur and Tisserand asked Father Fourdinier, Superior General of the Congregation of the Holy Ghost, to consider basis for a union. Father Fourdinier dismissed the proposal as the fanciful project of youthful minds. In Rome, ecclesiastics laughed at Libermann and even his own confessor rebuked his rashness. From this time dates his principle: "when you come to an insurmountable wall, wait till it falls and then walk over the ruins."

The wall began to crumble in June. It seems the Propaganda had been secretly collecting data on the work through the Paris Apostolic Internuncio, Msgr. Garibaldi. On the 16th, Cardinal Fransoni, Prefect of the Propaganda, wrote to Libermann: "The project . . . has been considered very opportune for the propagation of the faith. Although the Sacred Congregation has resolved to examine the matter more maturely and to reserve its approbation for another time, yet it thought well to exhort you and your associates, in the meantime, to persevere in your design and neglect nothing, each one in particular, to correspond with your vocation. The Sacred Congregation is confident that God will give you sufficient health to receive Holy Orders." Overjoyed, Libermann sought a personal interview with the Cardinal's secretary, who insisted Libermann have a Bishop adopt and ordain himself and his associates. The idea was to have the protection of a Bishop for the new society until the Holy See approved it by a public decree. If a Bishop could not be found, the Propaganda itself would take care of their ordination.

In Paris, coincidentally, Bishop Collier, newly-appointed Vicar Apostolic of Mauritius, offered to ordain and adopt the founders.

The quick turn of events bewildered Libermann. Impeded from the priesthood for ten years, he had considered it closed forever to him. His one design in promoting the new cause had been to have it approved and then to retire to a monastery. To the urgency of his friends to return to Paris for ordination, he replied that all was not yet in readiness. He busied himself with the Rules, revisited the historic places and even several times actually set out, like the Cure of Ars running away, for one of the picturesque hermitages in the Apennines. Irresolution brought him back. He was now in somewhat the state of mind preceding his conversion. Finally, in November, he went on foot, to pray at the Holy House of Loretto. In his own words, "I am a very poor man, physically and morally. Several times

on my journey, I was taken for a malefactor and was on the point of being cast into prison."

At Loretto, he laid at the feet of his Immaculate Mother the work which he had called "the work of her Immaculatae Heart" and the matter of his priestly vocation. As at the College Stanislas, he was ill, far from home, oppressed by fears and doubts. He left the Holy House, miraculously healed of his "pet malady," convinced both of his mission and of his vocation. Again, once resolved, he acted quickly. On Juanary 7, 1841, he left Rome for Paris and Strasburg, his native province. Here, Bishop Raess urged his immediate entrance into the seminary to prepare for Holy Orders. On September 18, 1841, the Bishop of Amiens, Mgr. Mioland, raised him to the dignity of the priesthood in the private chapel of his episcopal palace. On September 27, the new society, named the "Priests of the Most Holy and Immaculate Heart of Mary," opened its Novitiate at La Neuville with three members.

The rest of the chronicle of Libermann is wrapped up in the history of the Society, as he himself would have it. It is the story of brave beginnings, hopes and disappointments, progress and set-backs—as is the story of the first days of any work. The spirit of courage and equanimity, grown and nurtured at Metz, Paris, Saint Sulpice, Issy, Rennes and Rome, bore up the first steps of the infant Congregation. On September 26, 1848, by a decree of the Propaganda, the new society was united to the almost defunct Congregation of the Holy Ghost, giving the new institute the title, "The Congregation of the Holy Ghost and of the Holy Heart of Mary." Father Libermann was elected first superior general and governed until his death on February 2, 1852. In 1874, the cause for his beatification was introduced at Rome and on May 27, 1876, he was declared Venerable.

Today, the dream of three nondescript founders captivates 6,230 successors: one Archbishop, 30 Bishops, 1,800 priests, 900 seminarians, 1,000 Lay Brothers and 2,500 aspirants. France, Italy, Germany, Switzerland, Belgium, Holland, Portugal, Ireland, England, Poland, Canada and the United States prepare missionaries of the Holy Ghost to the Negro. More than twenty other Congregations have followed the pioneering trail of the Holy Ghost Fathers into Africa. They came to the United States on November 19, 1872.

Maybe it is pure poetry to imagine the spirit of the Venerable Libermann walking side by side with the friend of the Negro. Yet, it is difficult to believe that his interest in the Negro ceased with his mortal breath. What more likely approaches the truth is the vision of Libermann talking over with Mary Immaculate and the Holy Ghost, new plans for the progress of the Negro Apostolate.

—Joseph A. Lauritis, C.S.Sp.

CONFERENCE ON NEGRO WELFARE ORGANIZED IN MOBILE DIOCESE

Plans for a more extensive program for work among the Colored in the Diocese of Mobile, Alabama, were formulated when a committee of more than 30 priests, working excusively among the Colored, met with the Most Rev. T. J. Toolen, D.D., Bishop of Mobile, at the diocesan clergy retreat. A Welfare Conference was then organized and the Rev. Vincent Warren, S.S.J., pastor of the Most Pure Heart of Mary Church, Mobile, was appointed chairman.

Father Warren has called a special meeting of the superiors of the various religious communities and pastors laboring among the Negroes on August 16 at the City of St. Jude, Montgomery, Alabama. This committee will prepare an agenda for the general conference meeting at the Cathedral Rectory, Mobile, on October 11.

The purpose of the Welfare Conference, Father Warren said, was to study ways and means to advance the cause of the Church among the Colored population of the diocese and in Christian charity to help meet their physical needs.

The special committee is composed of the following: Revs. Vincent Warren, S.S.J., chairman; Thomas Massey, Apalachicola; Harold Purcell, City of St. Jude, Montgomery; Arnold Vetter, C.P., Ensley; Francis Casey, S.S.E., Selma; and Joseph B. Hackett, C.S.Sp., Tuscaloosa.

FIFTY YEARS IN BRAZIL

Teffe, Brazil, June 26 (N-F).—Brother Titus Kuster, C.S.Sp., who assisted Fathers Xavier Libermann and Berton when they founded this mission in the upper reaches of the Amazon, has just completed his 50th year in Brazil. The actual building of churches and mission residences in this wild district is almost entirely his work. Before coming here he was stationed at the Colleges in Merville and Belem, conducted by the Holy Ghost Congregation.

News

New York.—On July 2nd, at eleven o'clock, Father Edward Leen, C.S.Sp., D.D., preached at the Solemn Mass in St. Patrick's Cathedral, New York City, for the opening of the National Laywomen's Retreat Movement, Third Annual Congress. Over 4,500 women attended the services at which Most Rev. Francis J. Spellman, D.D., Archbishop of New York, presided. Father Leen was also the chief speaker at the banquet in the Hotel Commodore on Monday evening, July 3rd, at which were present 821 delegates. On both occasions Father Leen instructed and delighted his hearers by his directness, force and eloquence. The Congress was sponsored by the Nuns of the New York Cenacle, 628 West 140th Street.

* * *

Baltimore, Md.—The Rev. John Baptist Manley, priest, author, traveler and builder of churches in five parishes in the Baltimore archdiocese, died on July 9th at the age of 79 in Baltimore. Father Manley was a most generous benefactor of the works of the province including Kilimanjaro. The prayers of all are earnestly requested for the happy repose of the soul of this zealous and truly apostolic priest. R.I.P.

Detroit, Mich.—St. Benedict the Moor parish is trying to open a vacation school, the entering wedge for a parochial school. The total debt on the parish is now only $1,249.06, so the future looks bright.

* * *

RETREATS: Duquesne University, Ferndale, Grand Coteau.

One hundred and sixteen Fathers attended the annual retreats in the province during June: 47 at Duquesne University, 45 at Ferndale, and 19 at Grand Coteau, La.

* * *

A new series of articles on the Seven Gifts of the Holy Ghost, by Father Hoeger, began in Our Sunday Visitor of July 8th.

* * *

A new pamphlet of twelve pages, giving authoritative information of THE CONGREGATION OF THE HOLY GHOST, suitable for general distribution and for news' articles, is available at the Provincial Procure, Ferndale, Norwalk, Conn. The tendency to publicize ourselves and our works is catching on and promoting numerous inquiries.

MASS FOR OUR MOST REV. FATHER GENERAL

On the following dates each month, the new Fathers will say Mass for the intentions of our Most Rev. Father General:

Fathers Edward Duffy, the 20th
Robert Eberhardt, the 24th
Cornelius Hogan, the 25th
Frederic Lachowsky, the 26th
William Pixley, the 27th
David Ray, the 28th
John Rondeau, the 29th
Maxim Therou, the 30th
James White, the 31st
Louis Schenning, the 13th
Edmund Supple, the 14th

* * *

NEW ADDRESS:—the address of Sacred Heart parish, Morrilton, Ark., has been changed to 506 East Broadway, Morrilton, Ark.

DEPARTURES:—Fathers A. J. Hackett, from New York, on the SS. Georgic of the Cunard Line, June 10; Kerry Keane, from New York, on the SS. Georgic of the Cunard Line, July 10; Very Rev. Emile Muller, councillor general, on the SS. Ile de France, of the French Line, July 6.

ARRIVALS—Fathers Joseph A. Rossenbach, on the SS. Aquitania, of the Cunard Line, at New York, July 14; Joseph L. Jaworski, on the SS. Pilsudski, at New York, July 11; Louis N. Schenning and Edmund R. Supple on the SS. Manhattan, at New York, July 20.

OUR LIBRARY

RT. REV. MSGR. WILLIAM F. STADELMAN, C.S.Sp.
Glories of the Holy Ghost
(Mission Press, S. V. D., Techny, Ill.)
1919, Pp. 389

Eucharist Soul Evelations. . . . ?
Sparks of Truth for Sincere Baptists.
(Columbus Press, New York, N. Y.)
1907, Pp. 101

REV. CHARLES L. GRUENENWALD, C.S.Sp. (Trans.)
The Spiritual Letters of the Venerable Francis Mary Paul Libermann.
(Fathers of the Holy Ghost, Detroit, Mich.)
1901, Pp. iv—550

The Venerable Libermann.
(Fathers of the Holy Ghost, Detroit, Mich.)
1902, Pp. 144

REV. JOHN HOFFMAN, C.S.Sp.
Practical Way to Union with God.
(St. Joseph's House, Phila., Pa.) Pp. viii—87

REV. JOSEPH CAYZAC, C.S.Sp.
The Mission Boy: A Romance of New Africa.
(Benziger Brothers, New York, N. Y.
1927, Pp. vi—120

REV. REGINALD WALKER, C.S.Sp., M.A.
One Hundred Years in Africa.
(Holy Ghost Fathers in Africa)
(Blackrock College, Dublin, Ireland)
1933, Pp. 195

An Outline History of the Catholic Church, Vol. I.
(M. H. Gill & Son, Ltd., Dublin, Ireland.)
1938, Pp. 272

REV. BERNARD CAREY, C.S.Sp.
Leaves from the Diary of a Catholic Chaplain in the Great World War.
(Duquesne University, Pittsburgh, Pa.)
1920, Pp. 151

MOST. REV. ALEXANDER LE ROY, C.S.Sp., D.D.
The Religon of the Primitives.
Translated by Rev. Newton Thompson
(MacMillan Co., New York) 1922, Pp. x—334

Credo: A Short Exposition of Catholic Belief
Translated by E. Leahy,
Edited by George O'Neil, S.J.
(Pustet Co., New York & Cincinnati.)
1923, Pp. vii—296

MOST REV. H. A. GOGARTY, C.S.Sp., D.D.
Kilimanjaro: An East African Vicariate
(Society for the Propagation of the Faith, New York, N. Y.) 1927, Pp. 137

In the Land of the Kikuyus
(M. H. Gill & Son, Ltd., Dublin, Ireland.)
1920, Pp. 119

REV. DENIS FAHEY, C.S.Sp., B.A., Ph.D., D.D.
The Social Rights of Our Divine Lord Jesus Christ, the King.
(Browne & Nolan, Ltd., Dublin) 1932, Pp. 204

The Kingship of Christ according to the principles of St. Thomas Aquinas.
(Browne & Nolan, Ltd., Dublin) 1931, Pp. 200

Mental Prayer according to the teaching of St. Thomas Aquinas.
(M. H. Gill & Son, Dublin, Ireland.) 1927, Pp. xi—77

The Mystical Body of Christ in the Modern World.
(Browne & Nolan, Ltd., London.) 1935, Pp. xxiv—326

O Woman: What Could You Be.
(Browne & Nolan, Ltd., London.)

The Rulers of Russia.
(Trader Publishing Co., Dublin, Ireland.) 1938, Pp. 34

REV. JOSEPH LE ROCHELLEC, C.S.Sp.
Mary Mother of Divine Grace.
Translated by Rev. Stephen Rigby and Rev. Denis Fahey, C.S.Sp. 1937, Pp. 158
(B. Herder Book Co., St. Louis, Mo.)

REV. JOHN KEARNEY, C.S.Sp.
The Meaning of the Mass.
(Burns, Oates & Washbourne, Ltd., London.) 1937, Pp. 327

The Holy Ghost Shall Be in You
(Blackrock, Dublin, Ireland.) 1937, Pp. 88

My Yoke is Sweet
(Burns, Oates & Washbourne, Ltd., London.) 1937, Pp. 327

You Shall Find Rest
(Burns, Oates & Washbourne, Ltd., London.) 1938, Pp. 325

REV. EDWARD LEEN, C.S.Sp., M.A., D.D.
Progress Through Mental Prayer
(Sheed & Ward, New York.) 1935, Pp. x—276

In The Likeness of Christ
(Sheed & Ward, New York.) 1936, Pp. xxiv—361

The Holy Ghost
(Sheed & Ward, New York.) 1937, Pp. vii—341

Why The Cross?
(Sheed & Ward, New York.) 1938, Pp. 366

The True Vine and Its Branches
(P. J. Kenedy & Sons, New York, N. Y.) 1938, Pp. 268

REV. MICHAEL A. KELLY, C.S.Sp., S.T.L., Ph.D.
A Man Who Was a Man—St. Joseph
(Paraclete Publishing Co., Cornwells Heights, Pa.) 1920, Pp. 157

REV. JAMES F. CARROLL, C.S.Sp., S.T.D.
A Critical Exposition of the Modernist Conception of Church Authority
(Society of St. Paul, Fribourg, Switzerland.) 1915, Pp. x—108

Little Lessons in Logic
(St. Joseph's Protectory Press, Pittsburgh, Pa.) 1925, Pp. 109

Outlines of Ontology
(St. Joseph's Protectory Press, Pittsburgh, Pa.) 1927, Pp. 135

Your Reasonable Service
(St. Joseph's Protectory Press, Pittsburgh, Pa.) 1927, Pp. iv—140

Rational Psychology
(St. Joseph's Protectory Press, Pittsburgh, Pa.) 1929, Pp. 161

From Turf Fire to Boree Log
(St. Joseph's Protectory Press, Pittsburgh, Pa.) 1939, Pp. 72

REV. JAMES A. HYLAND, C.S.Sp.
Rome and the White House;
Pope and President, "A Parallel."
(Devin-Adair Co., New York, N. Y.) 1928, Pp. vii—137

REV. GEORGE LEE, C.S.Sp.
The Life of Venerable Francis Libermann (Republished.)
(Burns, Oates & Washbourne, Ltd., London.) 1937, Pp. 350

REV. PROSPER GOEPFERT, C.S.Sp.
The Life of the Venerable Francis Mary Paul Libermann
(M. H. Gill & Son, Dublin, Ireland.) 1880, Pp. 558

REV. J. E. FRECENON, C.S.Sp.
The Promises of the Sacred Heart
(Chippewa Falls, Wisconsin.) 1909, Pp. 320

REV. J. J. CALLAHAN, C.S.Sp., LL.D.
Euclid or Einstein
(Devin-Adair Co., New York, N. Y.) 1931, Pp. xxi—310

The Principles of Language Study
(Chippewa Falls, Wisconsin.) 1917, Pp. 78

Science of Language
(Duquesne University Press, Pittsburgh, Pa.) 1938, Pp. iv—235

REV. RICHARD GRAEF, C.S.Sp.
Yes, Father.
Translated by Tarcisius Rattler, O.S.A.
(Frederick Pustet Co., New York, N. Y.) 1938, Pp. 263

ARCHBISHOP JAMES LEEN, C.S.Sp., D.D.
Mary, Our Mother.

REV. FREDERICK T. HOEGER, C.S.Sp.
The Converted Jew.
(Our Sunday Visitor, Huntingdon, Ind.) 1936, Pp. 27

The Holy Ghost Prayer Book.
Catholic Book Publishing Co., New York, N. Y.) On Press

The Paraclete, Jan. 1913—Jan. 1932.

The Holy Ghost Almanac, 1923-1932.

The Holy Ghost Annual, 1933.

Our Province, Nov. 1933 to date.

The Church Before Pilate by Rev. Edward Leen, C.S.Sp., M.A., D.D., will be published August 15, 1939, by The Preservation of the Faith Press, Silver Spring, Md. The Gift of God by Rev. James F. Carroll, C.S.Sp., S.T.D., is announced for publication next Spring (Pentecost, 1940) by P. J. Kenedy & Sons, New York, N. Y.

The above list of books was carefully compiled. Any information regarding it will be gratefully received. Ed.

VOCATIONS

In the month of June thousands of young men and boys graduate from school. Many of them will continue their studies, selecting the school or college which will best fit them for their future work. Many, too, desire to continue but they have no definite idea what career to follow. They are not sure what road to take. Many of these have vocations to religion, but these vocations lie dormant. They need someone to arouse in them the desire to enter religion.

Last month, nine new Fathers received their appointments to the Missions of the Province. They have to be replaced by new vocations.

Pray the Lord of the Harvest to send more laborers into his vineyard, many new and zealous aspirants to Cornwells and Ridgefield.

* * *

PRINT AND PAGANISM AND PURGE

For the past few months a war has been raging in the United States, not one to make the U. S. or the world safe for Democracy, but a war to preserve good decent Americans from the deluge of printed filth that threatens to engulf them.

The morals of the modern age are on the downward trend. A radical change can be noticed, even within the past six or seven years, and this change seems to be encouraged by the so-called realism displayed in our newspapers, magazines and novels. The modern world seems bent on restoring the pagan and immoral culture of decadent Rome. But there still remains in this country a group which refuses to be submerged by this filth, and it is this group—the Catholics of America—who have declared war on the myriad printed sources of immorality. Some years ago when the motion picture industry was sinking deeper and deeper into the mire of sex-glorification, the Catholic Bishops of the country protested. Catholics followed suit. What was the result? The motion picture industry got a severe jolt and was cleaned up. The newspapers and magazines are now, and have been for a long time, viciously assaulting Christian morality, some cleverly, some slyly, some without disguise of any kind. The Catholic Bishops and Catholics are once more protesting. Already editors, fearing ruin for their publications, are promising to purge their wares.

The U. S. is too full of ordinary, decent, good men and women to allow the pigsty penmen to make America merely *litterary*, a continental waste basket of rotten rubbish.

THE MISSIONER'S REWARD

Some weeks ago Father McCarthy of Catholic Mission, Kaduna, Nigeria, received a letter from one of the natives. He was requested to forward it to a French missionary who had been removed from Nigeria some years ago, on the advent of the English-speaking Fathers. This French missionary had done good work in Nigeria and had won the affection and the hearts of his people. This is evidenced from the letter that one of the natives wrote, in an attempt to establish contact with his old friend the missioner:

Reuben Okabor
c/o Rev. Father McCarthy,
Catholic Missions, Kaduna,
West Africa, Nigeria.

Rev. dear Father,

Now I am taking up my pen to inquire of you, for since you left Adazi my heart is still with you. Of course you may not recall me in mind again for it has been a long time since you made your departure from Nigeria. Maybe you can remember me when you were in my town Adazi in Onitsha province, and during your time I used to haunt with you.

So my dear Rev. if you know your love is still on me reply this my note; for last year some one informed me that you were in America and I penned to you and unreplied. A sharp out-look on the gate for your humble reply. So give your full address,

Yours sincerely,
Reuben A. Okafor.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

VERY REV. CHRISTOPHER JOHN PLUNKETT, C.S.SP.

Founder of "Our Province" and Provincial, 1933-1939

Born July 1, 1867—Died August 17, 1939

VOLUME SEVEN AUGUST, 1939 NUMBER EIGHT

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OUR DEAD

During The Month Of August We Pray For:

Very Rev. Christopher J. Plunkett, died August 17, 1939, aged 72.
Brother Methodius Lobos, died August 5, 1915, aged 37.
Brother Aloysius Kapp, died August 5, 1921, aged 35.
Father August Rumbach, died August 9, 1924, aged 72.
Father John Simon, died August 12, 1920, aged 35.
Father Dominic Salles, died August 13, 1884, aged 45.
Father Andrew Feger, died August 18, 1923, aged 61.
Father John Kelly, died August 24, 1912, aged 37.
Brother Liberto Rena, died August 25, 1912, aged 24.
Father James MacEneany, died August 30, 1888, aged 31.

Bulletin Mensuel

ROME

The Erection of a new Prefecture Apostolic, called "*Ziguinchor*" and the nomination of Monsignor Faye, as first Prefect Apostolic.

PIUS EPISCOPUS, SERVUS SERVORUM DEI,
Ad perpetuam rei memoriam.

Ut inter infideles populos evangelica lux facilius citiusque diffundatur, Missiones, quae ob nimiam amplitudinem ab uno, vel diligentissimo, Praesule utiliter regi nequeant, in partes dividere iuvat, ex quibus novae erigere possint Missiones, aliorum Praesulum regimini concredendae. Quod quidem perpendens fel. rec. PIUS Papa decimus primus, Praedecessor Noster, anno millesimo nongentesimo trigesimo primo, ex amplissimo Vicariatus Apostolici de Dakar, in Africa Occidentali Gallica, Societatis Sancti Spiritus sodalium curis commissi, territorio partem seiunxit, quam in novam constituit Missionem sui iuris sub nomine Gambia. Cum vero propter hujus Missionis erectionem meridionalis illius Vicariatus pars a reliquo eius territorio paene remota mansisset, cumque Vicariatus ipse, quamquam parte illa imminutus, nimis longe lateque adhuc pateret, uti ex Venerabilis Fratris Augusti Grimault, Episcopi titularis Maximianopolitani in Palestina et ipsius Vicariatus Vicarii Apostolici Litteris certiores facti summus, Nos de Venerabilium Fratrum Nostrorum S.R.E. Cardinalium S. Congregationi de Propaganda Fide praepositorum Consilio, re mature perpensa, alteram territorii partem a Vicariatu illo distrahere et novam exinde Praefecturam Apostolicam erigere opportunum duximus. Suppleto igitur, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, suprema Nostra auctoritate, a Vicariatu Apostolico de Dakar civiles districtus separamus quibus nomina "ZIGUINCHOR, BIGNOMA, SEDHIOU, KOLDA, GAMBIA SUPERIOR," necnon districtus civilis de TAMBACOUNDA partem ita circumscriptem, ut limites septentrionales quibus ipsa a reliquo territorio de TAMBACOUNDA dividitur efformati sint a "Gambia" flumine usque ad locum quo flumen ipsum cum "Nyeri" flumine confluit, et illinc a linea usque ad locum cui nomen "CAMON." Ex quo ita avulso territorio novam erigimus et constituimus Praefecturam, quam ab eiusdem nominis districtus "ZIGUINCHORENSEM" nuncupari volumus, eamque praefatae Congregationi Sancti Spiritus, ad Nostrum tamen et Apostolicae Sedis beneplacitum, committimus, in Domino confisi eiusdem Congregationis sodales, qui in regione illa tam impense iam adlaborant, etiam in posterum pro Christi nomine propagando magis in dies adlaboraturos. Novae autem Praefecturae huic Ziguinchorensi eiusque pro tempore Praefectis Apostolicis omnia attribuimus iura privilegia, honores et potestates, quibus ceterae per orbem Praefecturae earumque Antistites iure communi fruuntur et gaudent, eosque iisdem adstringimus oneribus et obligationibus quibus ceteri adstringuntur. Quae omnia ut supra disposita et constituta, rata ac valida esse volumus et iubemus, contrariis quibuscumque minime obstantibus. Harum vero Litterarum transumptis aut excerptis, etiam impressis, manu tamen alicuius notarii publici subscriptis ac sigillo viri in ecclesiastica dignitate vel officio constituti munitis, eamdem prorsus volumus haberi fidem quae hisce Litteris haberetur si ipsaemet exhibitae vel ostensae forent. Nemini autem hanc paginam dismembrationis, erectionis, commissionis, concessionis, statuti ac voluntatis Nostrae infringere vel ei contraire liceat. Si quis vero hoc, ausu temerario, attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum. Datum Romae, apud S. Petrum, anno Domini millesimo nongentesimo trigesimo nono, Dei vigesima quinta mensis Aprilis, Pontificatus Nostri anno primo.—A. L.

Th. PIUS Card. Boggiani
Cancell. S.R.E.

Petrus Card. Fumasoni-Biondi
Praefectus S. Congnis "de Propaganda Fide".

Can. Alfridus Liberati, Canc. Apost. Adiutor a Studiis
Alfridus Vitali, Prot. Ap.
Franciscus Hannibal Ferretti, Prot. Ap.

Reg. in Canc. Ap. Vol. LXI. No. 16, Aloisius Trussati.
Dominicus Francini, Script. Aplicus.

EXPEDITA DIE VIGESIMA TERTIA MAII ANNO PRIMO Alfridus Marini, Plumbator.

Secretaria della S.C.de Propaganda Fide
Protocollo 1809/1939
Prot. No. 1850/39

SACRA CONGREGATIO DE PROPAGANDA FIDE
DECRETUM

Sacra Congregatio de Propaganda Fide, vigore facultatum sibi a Sanctissimo Domino Nostro PIO Providentia divina Papa XII tributarum, spirituali regimini providere cupiens praefecturae Apostolicae Ziguinchorensis, per praesens Decretum ad sum beneplacitum PRAEFECTUM APOSTOLICUM renunciavit R.P.D. JOSEPHUM FAYE, e Congregatione S. Spiritus, cum auctoritate ea exercendi quae ad eiusdem Praefecturae gubernium pertinent, iuxta praescripta Sacrorum Canonum, necnon peculiarum Instructionum huius Sacrae Congregationis, et intra limites Facultatum quae in foilio huic Decreto adnexo exhibentur.

Datum Romae, ex Aedibus Sacrae Congregationis de Propaganda Fide, die 31 Maii mensis, A. D. 1939.

P. Card. FUMASONI-BIONDI, Praef.

✠Celsus Costantini, Archiep, tit. Theodos., Secretarius.

L. S.

A NEW MISSION IN TANGANYIKA TERRITORY

S. C. DE PROPAGANDA FIDE
Prot. No. 1487/39

Romae, die 23 Maii 1939
Excmo ac Revmo Dno JOSEPH BYRNE,
Vicario Apostolico de KILMANJARO.

Excellentissime Domine,

Emmus ac Revmus Dnus Cardinalis HINSLEY hanc Sacram Congregationem elapso anno certiorem fecit in votis esse ut in Tanganyika alius quoque Ordinarius habeatur, qui natione britannicus sit.

Sacrum hoc Dicasterium, re mature perpensa, missionarios britannicos Provinciae anglicae-hibernicae Piae Societatis Missionum in districtus de Singida et de Mkalama (ad Vicariatum Apostolicum de Tabora pertinentes), et in districtum de Mbulu (qui partim ad Vicariatum de Tabora partim ad Tuum Vicariatum pertinet), mittendos censuit ad evangelizationis opus aggrediendum sub iurisdictione tamen Vicarii Apostolici de Tabora.

Hi missionarii britannici memoratae Societatis progressu temporis numero augentur, iisque deinde unus vel alter missionarius eiusdem Societatis natione germanicus in auxilium adiungetur.

Cum autem futura missio incrementa susceperit, Sacra haec Congregatio eam in Missionem independentem, cui Ordinarius natione britannicus praesit, erigendam curabit.

De his omnibus rebus Emmum ac Revmum Dominum Cardinalem Hinsley, Excmum Delegatum Apostolicum Africae pro Missionibus, Excmum Vicarium Apostolicum de Tabora et Superiorem generalem Piae Societatis Missionum iam praemonui.

Interim omnia Tibi fausta et felicia a Deo O.M. adprecans, summa qua par est reverentia subsignor

Excellentiae Tuae Revmae
Addictissimus in Domino
pro Emo Card. Praefecto
✠Celsus COSTANTINI, Secretarius

pro Excmo D. Secretario
J. CHIAVONI, subsecretarius

ARCHCONFRATERNITY OF THE HOLY GHOST

Power has been given our Provincial Superiors, to affiliate with the Archconfraternity of the Holy Ghost, whose headquarters are at the Motherhouse in Paris, France, all the confraternities canonically established in their provinces.

This faculty accorded for the first time in 1923 had never been renewed at its expiration because it was judged to be of little use. Now at the request of the various provinces, this prorogation has again been asked: and it has been given in accord with the conditions which moderated the first concession, published in the Bulletin of October, 1923, page 329.

The following is the text of the rescript.

Prot. No. 1824/39
SACRA CONGREGATIO CONCILII

Beatissime Pater,

Superior generalis Congregationis Sancti Spiritus, Moderator generalis Archiconfraternitatis a Spiritu Sancto, perdurantibus iisdem causis, a Sanctitate Vestra humiliter postulat ut sibi prorogetur Indultum iampridem concessum per Rescriptum 4 Junii 1923, circa potestatem delegandi Provinciales praefatae Congregationis ad aggregationes faciendas. Postulat insuper sanationem a die expiratae concessionis.

Sacra Congregatio Concilii, attentis expositis, petitam prorogationem, in terminis et forma praecedentis Rescripti, benigne impertita est ad quinquennium, cum sanatione a die expiratae concessionis.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis Concilii, die 1 Maii 1939.

Pro Emo Card. Praefecto
S. FAGIOLO, subsecretarius
A. Tarolfi, Off.

FATHER BRAULT NAMED CONSULTOR OF THE SACRED CONGREGATION OF THE PROPAGANDA

By letter of May 20, 1939, His Eminence, Cardinal MAGLIONE, Secretary of State for His Holiness, announced to the Superior General that the Sovereign Pontiff has named Father BRAULT, Procurator general of the Congregation at Rome, as Consultor of the Sacred Congregation of the Propaganda.

FATHER MONNIER RECTOR OF THE PONTIFICAL FRENCH SEMINARY AT ROME

By letter of May 18, 1939, His Eminence, Cardinal PIZZARDO, Prefect of the Sacred Congregation of Seminaries and Universities, announced to the Superior General that Father Francis MONNIER has been chosen, from the three candidates proposed, to be the Rector of the Pontifical French Seminary at Rome.

ADMINISTRATIVE ACTS:

Vows

Renewal of vows for three years:

at Lugoba, October 17, 1938: Brother JOACHIM Hoffgen;
at Gagamoyo, December 15, 1938: Brother NICEPHORUS Bastiaansen;
at Saverne, March 2, 1939: Brother EUSTACE Undreiner;
at Kemboma, March 21: Brother BARTHELEMY Kaczynski;
at Maiombe, April 21: Brother JOSE-MARIA Gouveia;
at Cornwells, May 7: Brother MICHAEL Yaksic;
at Louvain, May 7: Brother THEODULUS Ham;
at Spire, May 9: Brother PROTASIUS John;
at Ferndale, May 27: Brother REGIS Smith;

Renewal of vows for five years:

at Saint-Alexandre, April 6: Brother MARIE-GILLES Briand.

Perpetual Vows:

at Lugoba, August 28, 1938: Brother AMATUS Mallens;

at Blotzheim, May 18, 1939: Mr. George RATZMANN;

at Rome, June 2: Mr. Peter GUIBERT;

at Blotzheim, June 4: Brother CHRISTOPHER Sahm.

Apostolic Consecration:

at Lugoba, August 28: Brother AMATUS Mallens;

at Rome, June 11:

Fr. John Barassin, Mass on the 16;
Fr. Louis Schenning, Mass on the 13;
Fr. Joseph Whelan, Mass on the 11;
Fr. Alphonse Magin, Mass on the 15;
Fr. Edmund Supple, Mass on the 14.

Promotion to Sacred Orders:

At Fribourg, April 23, by Msgr. Gumy, O.M.C., Bishop of Olba:

TWO LAST MINOR ORDERS: Messrs. John Gallagher, Alphonse Gordon, Remy L'Hermite, Bernard O'Malley, Henry de sa Couto.

TO DIACONATE: Rev. Messrs. Louis Carron, Maurice Curtin, Prosper Dodds, Aloys Gaist, Gabriel Giroud, Edward Holmes, Paul Lippert, Brendan McCourt, Francis Mientki, Joseph Moroney, Pedro Valdez, John Walsh.

At Rome, June 3, by Msgr. Pasetto, Bishop of Iconium:

TWO LAST MINOR ORDERS: Mr. Camille Stacoffe;

TO SUBDIACONATE: Rev. Mr. Peter Guibert.

At Louvain, June 3, by Msgr. Carton de Wiart, Auxiliary Bishop of Malines:

TWO FIRST MINOR ORDERS: Messrs. Francis van Wesemael, Michael Madigan, John van den Berge, Robert Smets, Albert Hermans, Joseph Nyssen, Roger Besseling, John Gaillard, Armand Henry.

TO SUBDIACONATE: Mr. Andre Remy.

TO DIACONATE: Messrs. Joseph Schmetz, Francis Lefevre, Auguste Reveillon.

At Montana, June 3, by Msgr. Pinho, Bishop of Angola and Congo:

TWO LAST MINOR ORDERS: Mr. Albert Dallet.

TO DIACONATE AND PRIESTHOOD ON FOLLOWING DAY: Rev. Messrs. Adolphe Dubourg, James Whitney.

* * *

The following have been named by the Superior General and his Council as:

Members of the Council of the Vice-Province of England: Fathers Parkinson, Finan, assistants; Fathers Hagan, Foreman, Councillors; Father P. Daley, procurator and provincial secretary. (May 10).

Superior of the Principal House of St. Alexandre: Father Louis Tache de la Broquerie. (May 16).

Superior of the Principal House of Rome: Father Francis Monnier. (May 22).

Mass for the intentions of Our Most Rev. Father General will be said each month by the following Fathers on the dates assigned:

Father William Keown, the 4th.
Father Mellitus Strittmatter, the 16th.
Father Raymond Wilhelm, the 17th.

NECROLOGY

Since our last Bulletin the following have been called to their Reward:

May 18: Father Louis CARADEC, of perpetual vows, of the Province of France, who died at Langonnet at the age of 62, after 39 years of profession.

May 20: Mr. James VAN PUTTEN, of perpetual vows, of the Province of Holland, who died at Montana at the age of 30, after 6 years of profession.

May 25: Father Andrew McDONALD, of perpetual vows, of the Province of Ireland, who died at Blackrock at the age of 66, after 41 years of profession.

May 27: Father Henry BLERIOT, of perpetual vows of the Province of France, who died at Braga at the age of 78, after 52 years of profession.

June 1: Father Julien ROUPNEL, of perpetual vows of the Province of France, who died at Chevilly at the age of 72, after 45 years of profession.

June 12: Brother GATIEN Gontrand, of perpetual vows of the Province of France, who died at St. Michael-en-Priziac at the age of 63, after 31 years of profession.

August 17: Father Christopher John PLUNKETT, of perpetual vows, Provincial of the Province of the United States, who died at the Lutheran Hospital, 144th and Convent Ave., New York City, at the age of 72, after 45 years of profession.

OFFICIAL

The first assistant (Father Callahan) is Acting Provincial. He will conduct the current business of the province until a successor to Father Plunkett is chosen. (Const. 13, par. 111.)

News

Appointments and transfers announced by Father Provincial:

Father Stephen J. Bryan, Cornwells Heights, Pa.

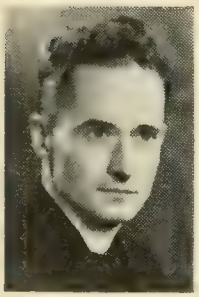
Father Joseph B. Murphy, Charleston, S. C., assistant.

Father John Baney, Cornwells Heights, Pa.

Father Louis Schenning, Ferndale.

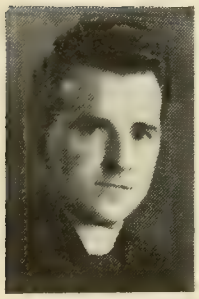
Father Edmund Supple, Biblical Institute, Rome, (postgraduate studies).

OUR ELEVEN NEW FATHERS



FATHER E. DUFFY: The third of a four-way "Brother Act" in the Congregation. On a good day "Brother Ed" is a tough man to handle on the clay courts. A suave lad gifted with a silver tongue. He has poise in every sense of the word. You can be assured that there will be few dull moments when "Brother Ed" is around. Has several fond remembrances of his year at Duquesne where he received his degree. Here's hoping you have a nice trip to Africa, Ed!

* * *



FATHER EBERHARDT: "Rabbit", "Dick", "Bob". An all-around good fellow. Loves a good argument. Doesn't mind being reminded that someone once told him he was the "meanest man in the Province". Originator of that enchanting melody, "I want to live and die in Pittsburgh". A good athlete, an excellent scholar, and an inspiration in the pulpit. Beware! He is also adept in the art of Pantomime. Don't scare the Puerto Ricans, Bob!

* * *

FATHER C. HOGAN: The oldest of a three-way "Brother Act." Played No. 1 spot on the tennis team. You very seldom see "Con" excited. Portrayed an excellent role as the self-complacent Director of Scholastics in the "First Legion". A Tinker (we mean a "fixer-upper") of no mean ability. Reminds one of Conrad Nagel of the films a few years back. Here's betting that "Con" will do good work in the wilds of Tanganyika!

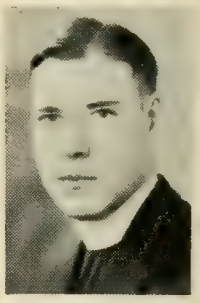
FATHER WHITE: The Pride of St. Columba's and the "Wimpy Club". Will answer to "Wimpy", "Jim", or "Whitey". A meticulous lad, well-groomed, and as handsome as they come. "Ribbing" is one of his favorite pastimes. Don't believe everything he tells you. Became a favorite while on ministry with both clergy and laity. Will do the same in Africa!

* * *

FATHER RAY: Give "Dave" a pipe and a poem and he'll ask for nothing more. Can quote poetry ad infinitum. A big man with big ideas. A graceful lad on ice skates. In fact we might call him a good "Skate".

* * *

FATHER RONDEAU: "John", "Roundy" or "Rondy". Doesn't like to be called "Sam" but that's his first name. A Chippewa Falls boy who has made good in the big city. Hits about .500 at the (dinner) plate. One of the "Social Justice" stalwarts. Prefers a news broadcast to anything else on the radio. Can talk with you for hours on current events. Lives in a world all his own and does his best to bother no one. John will get along wherever he goes.



* * *

FATHER LACHOWSKY:: "Fred" hails from out Arkansas way. Still has a faint Western Twang in his speech. A good man to have around for Plain Chant or Polyphony. A steady, dependable fellow who always seems to do the right thing at the right time. Likes the outdoors and can identify any tree, insect, flower or what have you that you point out. A mild mannered chap who can get along with anyone.

FATHER THEROU: Comes from the same neck of the woods as Father Rondeau. He's French too. "Max" to some; "Maxie" to others. For his size he certainly packed plenty of dynamite on the football field. Likes tennis, basketball, swimming and fishing. Don't put too much stock in his stories about the latter. An agile fellow on either organ or piano. His disposition is as sunny as his smile. In fact he's a great little guy!

* * *

FATHER PIXLEY: He's the dusky little fellow from Pittsburgh who will do good work among the negroes. Had more nicknames than anyone in the House: "Willie", "Bill", "Pix", "Rixley", etc. One of Ferndale's better Thespians. Possesses a placid and pleasant disposition and is well liked by all. "Bill" is good company and will never let you down. He'll get along in any community.

* * *

FATHER SCHENNING: "Lou" to you. The "Roman formation" hurt him in no way if you discount those ten pounds he's minus. "Genuine" is as good an adjective as any to describe him, with the perfect "gentleman" understood. Will help greatly to enliven the Ferndale Community. Watch for those delightful French expletives when he's excited—and not even a trace of that "Baltimo' " accent, "ay-thu".

* * *

FATHER SUPPLE: Just "Ed". A bit more reserved and banjoless than B. R. (before Rome). Here's hoping the new American "jitterbug" will bite him before his return to Mulligan's Marshes (Rome) in October. Maybe that wouldn't put those archaeology classes in the "groove", with plenty of "schmaltz" on the Aramaic nouns and the whole student body in a "jive" attack on the Hebrew verbs! Don't stay away too long, "Ed".

DEPARTURE: Father T. Charles Dooley, from New York for Cobh, on the SS. President Roosevelt, of the United States Lines, August 16; from London, on the SS. Dunbar Castle (Union-Castle Line), September 8th for Tanga, East Africa.

* * *

Pere Pierre Charles, S.J., of the University of Louvain and the Royal University of Belgium, visited St. Mark's, New York City, on July 16th. Pere Charles is the father and founder of the science of MISSIOLOGY in its modern connotation, and a great friend of our Congregation. He conducted a Summer Course at Fordham University and is now on an extended lecture tour of the United States.

* * *

OUR LIBRARY

ADDITION: The Hound of Heaven by Francis Thompson, Biographical Sketch and Notes by Michael A. Kelly, C.S.Sp., Introduction by Katherine Bregy, Peter Reilly, Publisher, Phila., Pa., 1916, Pp. 69.

* * *

CHANGE OF ADDRESS: 15 Overhill Street has been changed to 15 HELDMAN Street, Pittsburgh, Pa., (St. Benedict's).

* * *

New rectory at St. Mary Magdalen's, Tuscaloosa, Alabama, the street address is now 1108 Fourteenth Avenue. The old rectory at 1112 is the convent.

SOUTHERN EXPOSURE

Tuscaloosa airport has been turned into a government training school for future pilots. Out of thirty-two cadets eight are Catholics. Forty-two more cadets are awaited. Looks like another institute for St. John's . . . The fourth of July is done gone with its celebrations in every city and cross roads of the country except one. And that one is Vicksburg, Mississippi. That great day is more like a day of mourning in the "Gibraltar of the South"; for it was on that day in the year 1863 that the siege of the city was finally broken. Lieutenant General J. C. Pemberton sent a message to General Grant suggesting capitulation but his letter showed nothing of the White Feather . . . "I make this proposition to save further effusion of blood . . . feeling myself fully able to maintain my position for yet an indefinite period." At-a-boy General, nothing like going down fighting . . . Last week two cars collided with death resulting for four Negroes; and three University students landing in the hospital. One of the white boys was a bit upset when he was told that four Negroes were dead. Some one suggested that I tell him not to worry because the dead were "just niggers". Some still think more of their hunting dogs . . . Blood is thicker than water. Four Negroes decided to gang-up on another because he wouldn't pay his gambling debts. The

victim was enticed into a back-room down in Daley Bottoms. Switch-blade knives began to flail the air. One managed to hit the dark victim in the darkened room and he cried out. One of the thugs recognized the voice as that of his cousin. Blood, weak as it was, won out. The gambling debt? The cops didn't consider that either.

EVANGELINE SAUCE

"But the silence is unbroken, and the stillness gives no token, and the only sound there spoken is the whispered word"—of the grasshoppers and other such inconsequential noise-makers. Truly the silence of a summer's evening in Opelousas is terrific; in intensity it is matched only by the heat. In the play, "On Borrowed Time," the tike of the tale speaks a line wherein he explains that he is standing rigid so as "to hear the corn growing." Pud would have an easy time of it here: as it becomes dusk, if one is to hear anything at all it shall surely be nature asserting herself in a tense atmosphere of silence.

* * *

All the scandal in Baton Rouge and Louisiana State University there, brings back memories of Huey Long and his political machine. One paper recently mentioned that Huey had erected L. S. U. at Baton Rouge to spite Tulane in New Orleans for refusing to confer an honorary degree upon him. The "true" story has it that Long was to rate a degree in law if he attended the Law School's night sessions for two years. But after two years of study a degree was refused him. Undaunted, the Kingfish had a state jurist give him a bar examination in open court; he passed and was thus admitted to the practice of law in the sovereign State of Louisiana. So to spite Tulane he built the magnificent L. S. U.

* * *

At the dedication of the Opelousas swimming pool, Huey's brother, Earl Long (who acceded to the office of Governor on the retirement of Gov. Richard Leche), made his first public address. Speaking of corruption in high places he picturesquely pointed out "that Jesus Christ Himself had selected twelve apostles and one of them was a son-of-a-gun." He also mentioned that in his own Church, the Baptists had made a successful drive for seventy-five million dollars and by the time it had all been collected the treasurer had absconded with half the funds!

* * *

Last April, the thirteenth Catholic Church for the exclusive use of Negroes was established in the diocese of Lafayette, La. In mid-June His Excellency, Bishop Jeanmard, announced the diocese's fourteenth parish for Catholic Negroes. This latest addition is Our Lady of Lourdes at Abbeville. The pastor is Rev. William L. Lavin, C.S.Sp.

* * *

Holy Ghost School in Opelousas is having an additional classroom built to care for the State demands for teaching domestic science and home economics. Last year the State Board of Education gave Holy Ghost School, Grade "A" rating, one of the few schools so highly ranked.

Our Levites

FERNDALE HERALD

Ho-hum, vacation, hot weather and Ferndale, well that equals—what?—practically nothing except rumors, retreats and WORK! Since last OUR PROVINCE appeared nothing startling has happened up around these here parts. The Fathers' Retreat as usual brought its share of jokes and rumors for the Scholastics and it was surely great to see old friends and class mates again. Then came a hurried visit from Father Leen. The boys have been straining their necks every time a stranger visits the Dale. They all wanted to see Father Leen and now he comes to Ferndale and what do you think—most of the scholastics are away. However don't worry, Father Leen will return.

While on the question of reunions, etc., Fathers Schenning and Supple returned to the States last month, and they came right to Ferndale. You can imagine how busy these newly consecrated Fathers were when a bunch got around and wanted to know just what Rome was like and how the meals were and so on—. After a short stay the Romans departed for Bridgeport and Baltimore where Fathers Ed and Lou will sing their First Solemn Masses in their home parishes.

The Jesuits at Manresa have been having a few treats this summer. The Scholastics have again accepted their hospitable invitation to use their premises and their three miles of water (???)—with the salt thrown in for good measure—for picnics.

Well this is a blue day and very dull and news is likewise, so till next time, and we hope that there will be something startling to record,—so long.

P. S. A red hot tip, a Canadian Scholastic is supposed to appear on the scenes at Ferndale soon.

KERNELS FROM CORNWELLS

During the peace and quiet of the summertime many confreres have come to visit us, chief among them being Father Provincial who stayed three days, and Father Leen who made his residence here whilst visiting in and around Philadelphia. Among others were: Fathers Collins, Cassidy, Campbell, E. Duffy, Eberhardt, Harcar, Schenning, Supple, Trotter, White and all the Fathers recently ordained at Ferndale. The library facilities are still being improved. The latest progressive step has been the transfer of the Fathers' library (recently greatly enhanced by Father Moore's gift) to the spacious community room.

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 AUGUST, 1939 No 8

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N Y., U S A

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Born: Dublin, Ireland, July 1, 1867.
Primary Studies: Blackrock, Dublin.
Secondary Studies: Blackrock College, 1882-1889.
Philosophy: Langonnet, France, 1889-1891.
Theology: Langonnet and Chevilly, 1891-1893; Grignon, 1893-1894.
Profession: Grignon, August 15, 1894.
Subdiaconate: Chevilly, 1892.
Diaconate: Chevilly, 1892.
Priesthood: Grignon, October 28, 1893.
Consecration: Grignon, 1894.
Became an American citizen, December 31, 1909, at Philadelphia, Pa.
Perpetual Vows: St. Mark's, New York City, November 28, 1912.

APPOINTMENTS

First assigned to Nigeria, West Africa, later sent to the U. S.
Pittsburgh, Duquesne University (then Pittsburgh Catholic College), October 1894—March 1895, where he was subdirector of scholastics.
Philadelphia, Pa., St. Peter Claver's, March 1895—September 1912.
New York, N. Y., St. Mark the Evangelist's, September 1912 January 1931.
Arecibo, Puerto Rico, January 1931—May 1933.
Provincial, May 1933—August 17, 1939.

FATHER PLUNKETT

Admitted to the Lutheran Hospital of Manhattan on the evening of August 15th, at 8:30, with a quinsy sore throat, developed bronchial pneumonia August 16th and died on August 17th, at 2:35 p. m. Present at his bedside were Fathers: Collins, Bryan, Mulvoy, Guthrie, Murnaghan, O'Neill. R. I. P.

The life and missionary works of our late Father Provincial were summarized very accurately in the August 18th issue of the *New York Times*. As a detailed account will appear in a later issue of *Our Province*, we will reprint the article:

"The Very Rev. Christopher J. Plunkett, C.S.Sp., provincial in the United States of the Holy Ghost Fathers, a Catholic missionary order, and founder of the first Catholic Church for Negroes in Harlem, died yesterday afternoon, at two-thirty five (August 17), in the Lutheran Hospital after an illness of two days. He was 72 years old. Bronchial pneumonia aggravated by a heart condition was the cause of death.

"In 1912, at the invitation of Cardinal Farley, then Archbishop of New York, Father Plunkett was appointed as the first pastor of the Church of St. Mark the Evangelist, at Lenox Ave. and 138th Street. During his nineteen-year tenure at the church, a social hall and a playground were built with money raised by Father Plunkett. More than 4,000 converts were made under his leadership, and the success of St. Mark's led to the establishment in Harlem of four other Catholic churches.

"Father Plunkett was born in Dublin, Ireland, a member of the family of the Blessed Oliver Plunkett, early Irish church figure. He attended Blackrock College in Dublin, operated by the Holy Ghost order, and later studied in institutions of the order in Paris and Grignon, France, where he was ordained in 1893.

"His first assignment was to Duquesne University in Pittsburgh, where he taught for a year. He then went as rector of the Church of St. Peter Claver in Philadelphia, where he remained for eighteen years. After his term at St. Mark's he was sent to Arecibo in Puerto Rico, where he was stationed from 1931 to 1933. While there he founded a mission of the order and established six mission chapels in the mountains surrounding Arecibo.

"During the severe hurricane of 1932, many of the people of Arecibo took refuge in the mission church and

for several days the town was cut off from communication with the outside world.

"In 1933 Father Plunkett was appointed provincial for the United States of the order, with headquarters at St. Mark's. The order grew rapidly under his leadership until it had 200 priests in this country. Thirty-five American members of the order have gone to Africa under Father Plunkett's administration."

A Solemn Pontifical Mass of Requiem was sung at St. Mark's on August 21 by His Excellency, Bishop Byrne, Archbishop Spellman presiding, and on the following day, in the Seminary Chapel at Ferndale, another Solemn Mass was sung for the repose of his soul by Father Callahan, the first assistant. Then he was laid to rest in the quiet little cemetery of the community that he loved dearly.

Prayers are requested for the happy repose of the soul of Father Ausman's father, who died June 20th at the age of 87. R.I.P.

Articles

MIRACLE MAN OF MAURITIUS

The world over, the Island of Mauritius is renowned as "the pearl of the Indian Ocean." An enthusiastic admirer wrote of it: "Nature had conspired to bless this island as she has seldom favored other lands: here are scenes of utmost magnificence and a sun of inexhaustible fertility. The hand of Providence has made it a rendezvous for all races of men, distinct in type, costume, tongue and custom."

For the inhabitants of this fabulous tropical paradise, Mauritius holds a secret little heralded to the outside world. Should you stop at Port Louis, its capital city, on September 9th of any year, you would more than likely be carried along in the press of some thirty thousand pilgrims, Catholic, Protestant, Buddhist and Mohammedan—eagerly, yet recollectedly, hastening to the Church of Sainte Croix, where there has been erected a tomb representing the Holy Sepulchre in a Calvary group. Approaching the Calvary, you will not fail to perceive that the pilgrims plunge at once into the depths of the tomb. You would immediately show yourself a stranger should you express surprise at this unusual procedure. Not that the tomb is held in greater veneration than the Eucharist but rather that what the tomb contains, approximates most nearly, to the Mauritian, the personification of the religion of the Eucharist.

These people are come here for graces, favors—even miracles!—for here lie the remains of Father Jacques Desire Laval, C.S.Sp., the miracle man of Mauritius. Often as not, their petitions are heard and marvellous is the account of them. This is no ordinary devotion. On any Friday of the year you may observe between two and three thousand devoted Catholics "of the religion of Pere Laval", making the same pilgrimage.

Father Laval came to Port Louis in 1841, unheralded, unwelcomed—unwanted! In 1864, forty thousand grief-stricken inhabitants walked sadly behind the Negro pall-bearers carrying the coffin of their deceased Father not on their shoulders but in their arms, as sinless infants are borne to their graves.

In all likelihood, the reader of these pages had never as much as heard that there existed a Father Laval. Yet the writer has every confidence this mere sketch of the life of the nineteenth century Peter Claver will be sufficient to captivate the imagination of the most sophisticated reader.

On the 18th of September, 1803, near the city of Chartres in Brittany, twin sons were born to Jacques and Suzanne Laval. Their baptism took place publicly, in the new freedom enjoyed by the Church of France, following the Revolution. The one was christened Michael, the other Jacques. Michael promptly betook himself to heaven, leaving to Jacques the uncontested adulation owing the male heir.

"Lal", as he was early nicknamed, seems to have been as good a boy as boys go, although relatives spoke of him as, "rather a sad child". His early education came from several years' tutelage in the rectory of his uncle, the Abbe Laval, at Trouville-la-Champagne. The learned Abbe, a seminary professor of pre-Revolutionary France, had forever sanctified the name of Laval by refusing to submit to the oath demanded by the infamous "Laws of the Clergy."

Lal's parents asked him one day what he would like to be. "I will be a doctor or a priest." His uncle could not detect a vocation to the priesthood in the lad, yet advised his being sent to the Junior Seminary at Evreux, where if he had one, it would quickly be discovered. At the seminary the "rather sad child" fell into a melancholy which saw him "flunk" both examinations and re-takes. He was soon back home, but Laval's pere diagnosed the lad's real illness and with one deft stroke, cured it. "So!" he said testily, "Latin breaks your head, does it? We shall see what a little work does to your muscles!"

In a surprisingly short time, Lal begged to go back to school! This time, he entered the College Stanislas in Paris. Returned to normal, he sailed through his humanities and in 1825, was awarded a Bachelor of Arts degree.

His parents refrained from urging a definite choice on the young man but Lal himself saw three courses open to him: a fortune-hunt in America, which his good sense promptly vetoed; a priestly vocation, which he dreaded; and a medical career, which he finally chose. His uncle received the news philosophically: "We need good priests, it is true, but we also need good physicians. Christian doctors can do much good."

Jacques followed the courses at the University of Paris, keeping himself unsullied in the milieu of vice and religious hate which was the Paris of 1825-1830. In 1830, he was given his diploma for a thesis on "Articular Rheumatism." In the same year, he hung

out his shingle at Saint Andre, near Evreux, and took up the practice of medicine.

The irreligious atmosphere of Saint Andre triumphed temporarily over the young doctor. Although Doctor Laval plunged into the social whirl of the city and completely ignored his religious obligations, there is every reason to believe that the morals of his private life remained untouched. His love for the poor was proverbial among his patients. But the charming dinner guest, the faultless dancer and the perfect horseman, was unhappy. Calumnies began to eat into his peace and oddly enough, seem to have been instrumental in giving Mauritius an apostle and heaven a saint. The scandalous gossip circulating from his professional attendance upon an attractive young lady, enraged the doctor. A narrow escape from death in a fall from his horse finally sobered him. He returned to his religious duties and on June 15, 1835, at the age of 32, he entered the Seminary of Saint Sulpice to study for the priesthood.

At the seminary he moved in an enchanted circle: Francis Mary Paul Libermann, later to found the missionary Congregation of the Immaculate Heart of Mary; Le Vavasseur and Tisserand, co-founders with Libermann; and many pupils of de Frayssinous, MacCarthy and Lamennais. It was here that he first thought of consecrating himself to the missions but on the advice of Father Gallais, his director, who pointed out the obstacles his age offered to a mission in the East, he decided to wait upon God's will.

On December 2, 1838, he was ordained at Saint Sulpice and immediately appointed to the pastorate of Pinterville. Burning with desire for a missionary life, he gave himself up to the practices of asceticism, much to the annoyance of his fellow-clergy. One he was reminded that Our Lord nowhere excused people from the ordinary care of life. His reply was devastating. "Quite true," he answered kindly, "but was not Christ born in a stable? Did he have whereon to lay his head? Did he despise the death of the Cross?" To another he said, "Do not be scandalized by my life I am conditioning for the missions." To relatives who bemoaned the fact that his life had not ever been thus, he answered simply, "Unfortunately not, and that is why this penance."

The work of his pastorate forecasted Mauritius. On his arrival, of the 450 souls in the parish, about a score or more attended Mass. His heroic life, preaching, catechising, inauguration of day and night schools; his love of the poor and his interest in their temporal advancement—soon brought the faithful to his feet. Often he financed the weddings of poor couples, waived baptismal fees with a chuckle, instructing sponsors to get "a hash and a bottle of wine for the little mother" with the money.

It is with regret that we must pass on from this part of our study. Suffice it to say that his Pinterville pastorate was Mauritius in miniature.

The Congregation of the Immaculate Heart of Mary for the evangelization of the most abandoned souls, especially the Blacks, had been approved in Rome, and Father Gallais wrote to Libermann of Laval. At the same time, Bishop Collier, newly-consecrated Vicar Apostolic of Mauritius, gave his blessing to the new society and asked for priests. Thus, Father Laval, blocked by his Bishop, opposed by his family and mourned by his flock, broke all ties, prostrated himself at the feet of Libermann, binding himself to poverty and obedience.

On the 27th of June 1841, in company with Bishop Collier and three priests, two seculars and one Benedictine, Father Laval set sail on the *Tanjore* for Mauritius. On September 14, the long, cruel journey came to an end at Port Louis, on the Island of Mauritius, once a French colony and now under English rule. The reception was cold. The *Cerneen*, on the following day, commented dryly on the arrival of "Dr. Collier." On the 17th, the *Mauricien* added the names of the priests.

The spiritual condition of the eighty thousand Negroes on the island was appalling. Although about half of them had been baptized, their religious practices were idolatrous. Few were married in Church and the rate of exchange of wives would raise even Hollywood's penciled eyebrow in astonishment. Drunkenness and sensuality were the gods of the hour. Liberated from slavery but two years previously, the Negroes drank copiously of the wine of the vine and tasted fully of the fruits of the flesh. Jewels, gold, silks, wine and women, long forbidden, held open their arms. Such were the island's vices and excesses that Bishop Collier remarked more than once, "someone should write a theology especially for this poor land."

The condition of the clergy differed but little. The Bishop's first move was to interdict the two cathedral vicars who had been living in concubinage. Laval replaced them and what was his surprise, on his first sick call, to be requested to pray for the speedy death of the patient instead of for his eternal welfare. Worse, on leaving, he was asked, "Monsieur, if we need you again and you are not at home, for whom shall we ask? Your wife?"

With things in this state, Laval literally "dug in" for a long and fierce fight. He chose the lodge in the grove near the cathedral for his "home." It boasted two rooms: a reception room and a cell. Into the cell he brought a chair, a table and a rough cradle, which he attached to the wall. Later, people spoke of this cradle as the "coffin in which Pere Laval slept." In January of the following year, the Bishop dispensed him from Cathedral duties, allowing him to devote himself exclusively to the Negroes.

He began by adopting the Negroes' Creole patois, which he found *tres joli*. He scandalized and enraged the whites by his goodness to the Blacks. The poor people were overcome by his kindness and love. The children he signed with a cross on the forehead and warmly embraced. The grown-ups he seized by the arm or grasped by the shoulders. Catechism class held forth in his rooms at all hours of the day. Laborers, domestics, parents, soon began to arrive in large numbers for the classes. The class graduated to the Cathedral

sacristy, to the main sacristy and finally the large crowds necessitated the use of the Cathedral itself. To confound the prejudice of the whites, he inaugurated a noon-day Mass for the Blacks alone, profiting by the siesta-loving whites' absence.

A natural consequence of the conversion of so many meant confessional work requiring between six to ten hours of a day which Father Laval began at 4 a. m. He gave the Negroes to understand that he was at their service 24 hours of every day and hence, no excuses would be accepted for delayed baptisms, unlawful marriages or lapsed attendance at the sacraments.

As was to be expected, enemies formed around him. The whites feared for their supremacy because of the new enlightment of their workers. Masonry, Protestantism, irreligion, the carnal lust of employers for the young negresses they seduced with jewelry and fine clothing, the prejudice of the English officials toward the French clergy, the rebellion of the flesh itself against this oppressor—all combined to bring the wrath of the islanders upon his head. Chi dren followed him in the streets, aping his walk, shouting his name and hurling stones at him. The "dangerous age" invented a dance to tease him, naming it "doing-the-Laval", dancing 'round him in a ring singing:

"I confess, Father Laval:
Father Laval, I confess, Ho! Ho!
To the seven capital sins, Ho! Ho!"

Crowds of libertines, white and black, went so far as to beat and stone him at church services, so that the faithful had to form a bodyguard.

This warfare continued until 1851. By that time the lone priest began to emerge victorious. In 1841, there had been 20,000 adherents to the *"religion of Jean Le Brun,"* the Methodist minister. In 1851, their numbers shrunk to 6,000 and cohorts of the *"religion of Pere Laval"* had increased to 93,561 of which 43,000 were Negroes. The laborers and domestics trained by Laval, had converted their employers and brought many of them back to religion. The English Governor openly acclaimed Laval's moral influence the "best policeman on the island." Prejudice against the French clergy vanished and Fathers of the Holy Ghost came to assist Laval. The erection of ten new chapels in the outlying districts followed upon the growing demand of the Negro population for places to worship.

All this time, the working of miracles by Father Laval came to be accepted on the island as natural to him as "eating and drinking." The modesty of the wonder-worker hinders the work of the historian. When his confreres attempted to draw him out, he would shift the conversation and speak of the great things God was affecting for the conversion of the island. Two miracles of undoubted authenticity and validity are outstanding: the cure of a leper and the restoration of sight to a Negro on the reception of baptism.

His work was far from completed. Small-pox, cholera and hurricanes in turn decimated his flock. A new irreligious attack and the policy of the school officials further hindered him. Yet, one upon the other, he beat to the ground by the force of his courage, logic, kindness and holiness. The school policy he openly denounced as useless because "it taught the poor Negroes to read Latin and Greek but failed to train them for a state of life." To the vast majority of them was open only the field of manual labor and Laval accused the government of ignoring the fact.

Naturally, all the tremendous energy required to carry out a campaign of such magnitude must take its toll. Weakened still further by the untempered practices of asceticism, the wonder-worker first broke down with a stroke on July 2, 1856, while in the confessional. Permitting himself but a short rest, back to the lists he sallied. On May 18, 1858 he was taken ill again, this time in the pulpit. To the attending physician, he whispered cheerfully, "we have fallen on the field of battle."

Under obedience, he relaxed both his mortifications and labors. Still the Jesuits, Christian Brothers and the Society of St. Vincent de Paul, all of whom he had brought to the island for his schools and charities, would not dispense with his advisory services. The official and business world of the island continued to consult him. Many of his peop.e refused to confess to anyone else. In his enforced idleness, he became the oracle of the island. Those who had stoned him and shunned his company flocked to him now. Once when he was resting at Bourbon, his loved Negroes prayed publicly for his speedy return. He who had always said, "my poor Negroes, my dear children, my poor dear Negro children," learned now their gratitude and mutual love.

On January 22, 1861, another stroke took him at the Sanctus of his Mass. The shadow of the end was plain. The oracle continued but the voice was tired. He lingered until the 8th of September 1864 when another blow brought him to the val.ey of death. He was dying. Everyone wanted to see and embrace him before he died. The Bishop came and addressed him: "Well done, good and faithful servant." The invalid replied, asking for continued protection of the missionaries of the Holy Ghost because of the great good they could do for his children. "Never fear, Father, there will be no change." "Thank you, Excellency, thank you." Never a thought for himself!

The time had come. The little cell was filled to capacity with rich and poor, dignity and laity. Father Masuy, his Brother Leo, asked the dying man to "bless us all." He raised his hand and made a large sign of the cross. A few moments of reverent silence . . . Then he cried out in a loud voice, "Jesus! Mary! Joseph!" He closed his eyes, breathed deeply twice and a third time . . . it was over.

The news spread like magic over the island. They came in a continuous stream to embrace and kiss the hands and feet of the loved one. They touched rosaries, crucifixes and medals to his body—to them there had never been question of his exalted holiness. They carried in a dying paralytic, bed-ridden ten years, to kiss

his hands—she walked out of the room unassisted! The intense heat of the room failed to decompose the body and there appeared from nowhere a distinct scent of roses.

The day of the funeral was one of national mourning. Forty thousand marched in the funeral procession with other thousands following. His beloved Negroes claimed the honor of carrying his coffin. They bore him as we bear an innocent child to its grave—in their arms. The miracle man of Mauritius rested.

The Apostle of Mauritius lives no more but his works and his life cannot be erased from the memory of man. On September 9th of every year and on every Friday of every year, his children's children come to pray at his tomb. For the members of the Congregation of the Holy Ghost, he is the personification of the Founder's ideal missionary. Since 1923, Rome has been studying his cause. We await the time when his name shall be added to the long list of glorious saints in the canon of the Church.

THE HOLY GHOST PRAYER BOOK

Introduction

This work not only supplies the faithful with a number of very beautiful prayers to the Holy Ghost, it also brings to their notice and stresses a very important dogmatic truth. The prayers reveal the universal activity of the Holy Spirit in the life of the Christian. By what in theology is called "the law of appropriation," the effective agency in the economy of redemption is attributed to the Third Divine Person. That this appropriation is not the indulgence of mere poetic fancy on the part of the theologian is made manifest by the words of our Divine Saviour, at the close of the Last Supper.

It goes without saying that there is an indivisible oneness in all the activities of the Divine Nature, as exercised outside the circle of the Divine Life proper. Yet the utter distinction of the Divine Persons from one another is a truth on the same level as the absolute oneness of the Divine Nature which each possesses in its fullness. The Second Person alone became incarnate. Neither the Father nor the Holy Ghost took flesh. On the Son alone, through the humanity He assumed devolved the role of cancelling out sin and meriting redemption for mankind. His part in this divine drama ended, in a certain sense, with His ascension into heaven. The Third Divine Person then appears on the stage as the chief protagonist in all the succeeding scenes which have their denouement in eternity. He carries out the work of redemption by forming the souls of men to the life won for them by Christ: He had inaugurated the work of redemption by forming Christ Himself in the womb of Mary.

All this is adumbrated in the Saviour's parting words to His apostles on the eve of His death. He intimated to them that, in a mysterious manner, His own part in their supernatural formation was drawing to a close, and that His place in that work was to pass to another. As the Word of God, that is the Living Expression of what God is, it had been for Him to reveal God and God's mind. He had spent three years developing for them and for others the divine message. He had spoken clearly: men heard His words: but their souls did not lay hold of the implications of what He had said to them. The apostles caught the terms but missed the meaning of the sentences which were woven of these terms. Jesus says so explicitly: what is more He implies that it could not but be so. "I have yet many things to say to you, but you cannot hear them now. But when he, the Spirit of truth, is come he will *teach you the truth* . . . The Holy Ghost will teach you all things and *bring all things to your mind, whatsoever I shall have said to you.*" (St. John XVI. 12, 13 and XIV. 26). Christ's exposition of Divine Truth was but part of a whole process. He revealed: it belonged to Another to carry that supernatural doctrine into the very spirit of men and to cause the intelligence to be illuminated by it. The apprehension of Christ's meaning which was to come only after Christ's exaltation is to be due entirely to the active intervention of the Third Divine Person. Not only does the Holy Spirit enlighten the mind, He, as well, strengthens the will, so that it does not falter in face of the rude discipline of life that becomes of obligation on the apprehension of the Divine Truths. The moral code of Jesus is the logical consequence of the lofty status which He reveals as the condition of man when redeemed. *Noblesse oblige.* Born of water and the Holy Ghost, the Christian is an adopted child of God and co-heir with Christ. His actions must, of moral necessity, be stamped with the dignity that is his. But no external teaching, no stirring exhortation, will suffice to enable the Christian to play worthily the part that has been assigned to him. There is needed for this a divine energy working from within. The Holy Spirit imparts this divine energy. The Passion generated the exhaustless reservoirs of the divine power. The Holy Spirit engineers the connections between these reservoirs and the soul of man.

The whole of a man's deliberate life and not merely the specifically religious parts of it, contribute to the work of educating a man to be a worthy citizen of heaven. All division of a Christian's activities into secular and religious is artificial. Whether he eats or drinks or whatsoever else he does, he must do in the spirit of a child of God. All must be invested with a God-ward tendency. Every act of his whether concerned directly with God or directly with the concerns of human life, is meant by God to have its effect in forming and perfecting the Christian character. The whole life of redeemed man, in God's design, is meant to be formative of him for heaven. It is the Holy Ghost whose inspirations can infuse that formative quality into men's actions. It is He, therefore, that presides over the whole area of human activity with a view to giving it an eternal significance and an eternal value. In a word, the Holy Ghost intervenes, when redemption has been won, to mould life to the form that it must have, if it is to adapt man for heaven.

It is the specific work of the Spirit of Jesus to form the Christian to be a Christian. Christ when leaving His apostles told them that they would not be deprived

of a guide. Another would succeed Him, to lead them heavenwards. Their orphan state would end with the coming of that other. History reveals how this promise of Christ has been verified. The apostles were changed men after Pentecost. All the truth of Christ, henceforth, came from them without error or without hesitation. But it was not only to them that Christ's promise was made. It was given in a certain proportion, to all the faithful of all times. The action of the Holy Ghost is revealed in that quasi-instinctive knowledge of the profound truths of supernatural religion which is discernible in those Christians who strive to shape their lives after Christ's teaching. Their enlightenment and their understanding of transcendental truths, are the bewilderment and the envy of those who are wise only with the wisdom of this earth.

Man's life is rightly lived when it bears him on undeviatingly to the Beatific Vision. The virtue of prudence is needed to regulate life in this sense. The Spirit of Jesus infuses the virtue of Prudence into the activities of the whole Mystical Body of Christ and into each member of that Body. The Christian will order the affairs of his life—even in their temporal aspect, aright when he wills to submit himself to the guidance of the Holy Spirit. For the temporal life and the eternal are meant, in God's plan to form one indivisible whole. Temporal affairs are of interest to the Holy Ghost as well as eternal affairs, for the former prepare for the latter. The temporal furnishes men with the threads out of which the eternal is woven. The Holy Spirit presides at the loom. He sends the shuttle of divine grace through the Christian's doings and sufferings, weaving them into a divine pattern. When a man in all his decisions, enterprises and actions calls upon the Holy Ghost to enlighten and direct him, he lives a life on earth that will prove a progress towards heaven. It is most fitting that there should be, as there is in this prayerbook, an appropriate prayer to the Holy Spirit, for all the ordinary needs of life.

The Saviour gave the name Paraclete to the Third Divine Person. The word means one who exhorts and comforts. There is need of fortitude on the part of the follower of Christ if he is to force his actions and his trials into that mould which shall give them a heavenly form and stamp them with eternity. The Holy Spirit is the Spirit of Force. He inspires courage and heroic endurance into his devout clients. This action of His was made manifest at the beginning of the Church's career. On the morning of Pentecost the timorous apostles were transformed into fearless champions of the faith. Not only was darkness dispelled from their minds, fear was also dispelled from their hearts. They found themselves emboldened to risk persecution and death in the establishment of the Kingdom of Christ. The Holy Spirit exhorts them to that enterprise: so too He heartens the individual Christian to establish the reign of God in his soul.

The path through life of the follower of Christ is a path plentifully strewn with trials and sorrows. Grief weighs down the soul at times and paralyzes its energies. It needs strengthening if it is not to shrivel up in the fires of tribulation. Human sympathy is powerless to minister this inner strength and comfort. It can be imparted only by God. The Divine Saviour sent His Holy Spirit to sustain and comfort the Christian in his trials. The Paraclete means one who comforts. The Holy Ghost is the love of God personified That love of God has all the gentleness and understanding of material affection. It comes natural, therefore, to the Third Person of the Blessed Trinity to cherish, to encourage and to give consolation to those of God's children who are fainting by the way, under a burden of grief.

We are wise when we turn to the Holy Ghost in all the issues of life, temporal as well as spiritual. Our recourse to Him should not be occasional and particular: it should be continual and in regard of all necessities. Father Hoeger in this valuable book of prayers has shown the Christian how to exercise this universal appeal to the Holy Spirit, by providing a prayer for almost every eventuality. May his book serve to impart a tender devotion to the Holy Ghost, and give its readers to understand how intimate is the role played by the Holy Spirit in all the concerns of the Christian's life.

Edward Leen, C.S.Sp., M.A., S.T.D.

Holy Ghost Fathers,
Rectory of St. Mark the Evangelist,
65 West 138th Street,
New York, N. Y.
Feast of Pentecost,
May 28, 1939.

(This beautiful *Introduction* speaks for itself. The HOLY GHOST PRAYER BOOK, compiled with great care by Father Hoeger, will soon be on the market. It is up to us to see that it gets into many hands and opens many hearts to the promptings of the Holy Ghost in the daily life of our people. Ed.)

OFFICIAL

. . . Paris, August 21, 1939.

Returning to the Mother House last Saturday after an absence of several days, I learned the sad news of the death of our beloved Father Plunkett. The news stunned me at first for though I knew he was tired I did not think it was serious—it was the pneumonia which took him.

The Province of the United States and the Congregation of the Holy Ghost have lost in him an excellent worker in the cause of God. With all my heart I share your sorrow and that of all the confreres of the Province. He was a good Father to all, an exemplary religious, and always of even disposition—this was his greatest strength . . .

I give you my blessing, and beg you to accept my condolences and the assurance of my paternal affection

In Our Lord,

✠L. Le Hunsec,
S. G.

OUR PROVINCE

Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

LUME SEVEN
UMBER NINE

SEPTEMBER
1939

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OUR DEAD

DURING THE MONTH OF SEPTEMBER WE PRAY FOR:

Father Eugene Schmidt, who died September 5, 1895, aged 41 years.
Father Charles Laengst, who died September 5, 1899, aged 44 years.
Father Cornelius O'Rourke, who died September 15, 1932, aged 71 years.
Brother Geran Rauscher, who died September 18, 1907, aged 46 years.
Father Paul Sztuka, who died September 21, 1930, aged 42 years.
Brother Clemens Becker, who died September 26, 1882, aged 56 years.
Father Patrick Dooley, who died September 29, 1918, aged 39 years.

News

MESSAGES

The Provincial Secretary received the following messages on the occasion of Father Plunkett's death:

Los Angeles, Cal.

It is with profound sorrow I send to you the expressions of deep sympathy on the death of your Provincial. May God give to him eternal rest.

✠Archbishop Cantwell.

Detroit, Mich.

Please accept my heartfelt condolence.

✠Edward Mooney.

St. Paul, Minn.

Sincere sympathy to you and members of community in your great bereavement. Will offer Mass of Requiem for Father Plunkett Friday.

✠John G. Murray.

Cincinnati, Ohio.

I offer my very sincere sympathy to the Holy Ghost Fathers on the death of their Provincial, Father Plunkett. I regret that I cannot be present at his funeral Mass. I shall not fail to remember him daily at the altar.

✠John T. McNicholas.

San Juan, P. R.

Heartfelt condolence and sympathy with assurance of prayers.

✠Bishop Byrne.

Portland, Me.

Please accept our sincere sympathy on the death of your beloved Provincial with promise of fervent prayers for his eternal repose.

✠Bishop McCarthy.

Mobile, Ala.

Sincere sympathy and prayers.

✠Bishop Toolen

Oklahoma City, Okla.

I send my condolences to the community on its loss.

✠Bishop Kelley.

Harrisburg, Penna.

Heartfelt sympathy to Holy Ghost Fathers in death of beloved Father Plunkett.

✠George L. Leech.

Saginaw, Mich.

Very sorry to hear of the death of Father Plunkett I shall remember him in my prayers.

✠Bishop Murphy.

Burlington, Vt.

My sincere sympathy and prayers to the Fathers on the loss of their esteemed Provincial.

✠Matthew F. Brady, Bishop of Burlington.

Maryknoll, N. Y.

Bishop Walsh instructs me to convey his profound sympathy to the Holy Ghost Fathers on the loss of Father Plunkett. He regrets his uncertain health prevents his attendance at funeral.

Thos. V. Kiernan, Maryknoll, Secretary General

Dublin, Ireland.

Irish Province's deepest sympathy.

Provincial

Bouveret.

Scholasticate deeply grieved in America's great loss.

J. Soul.

Little Rock, Ark

In the absence of Bishop Morris on his visit to Rome, I wish to offer to the Holy Ghost Fathers our deepest sympathy and earnest prayers in the loss they have suffered through the death of Father Plunkett, their revered Provincial.

Monsignor Gallagher will represent diocese at funeral.

A. L. Fletcher, V.G.

New Orleans, La.

Permit me to sympathize very sincerely with your Community in the loss of Very Reverend Father Plunkett, who for so many years as priest, pastor and provincial gave an example of truly apostolic zeal and Christ-like charity. I am confident that his death will create a gap in your Community life that will be hard to fill, but his memory will be held in benediction and his example will be a stimulation to those who have had the good fortune of knowing his spirit.

May I assure you of my fervent prayers for the repose of his soul as well as for heavenly guidance in the selection of his successor.

✠Joseph F. Rummel,
Archbishop of New Orleans.

Brooklyn, N. Y.

Permit me to extend to you in the name of the Clergy, Religious and people of the diocese, our sincere sympathy in recognition of your great sorrow resulting from the death of your revered Provincial, Very Reverend Father Plunkett, C.S.Sp.

I shall be readily disposed to be mindful of the deceased in my Mass and prayers that the Lord will grant him eternal peace and happiness in reward for his edifying and faithful religious life and labors.

✠Thomas E. Molloy,
Bishop of Brooklyn.

Paterson, N. J.

Please accept on my behalf as well as the Diocese of Paterson this expression of sincere condolence on the passing of Father Plunkett, your Provincial. We are sure that God will reward him according to His mercy and bounty for all that has been done through Father Plunkett's work both as Priest and as Superior.

Assuring you that he will be remembered in the Holy Sacrifice of the Mass, I remain,

✠Thomas H. McLaughlin,
Bishop of Paterson.

Camden, N. J.

I regret indeed to learn from your telegram of this morning that Father Plunkett, your Provincial, died. May God grant him rest after his glorious labors.

Please convey to the Community the expression of my sorrow and accept for yourself my sincere condolences.

Praying that God will make up by the solace of His graces the heavy loss now afflicting you, I am,

✠Bartholomew Eustace,
Bishop of Camden.

Newark, N. J.

In the absence of His Excellency, the Most Reverend Archbishop, I beg to acknowledge receipt of the notice of the death of your Very Reverend Provincial and to express sincere regrets in your loss.

J. C. McClary,
Vicar General.

The Catholic Board for Mission Work
Among the Colored People
New York, N. Y.

Returned to my desk, I've just received the shocking news of Father Plunkett's death. I don't understand how I heard nothing, whilst away, but I didn't.

Permit me to express to you and all the members of your Society, my profound sympathy in your loss.

You may trust that the noble soul of Father Plunkett will have a warm place in my prayers and Masses. Jesus grant him an early possession of the Beatific Vision! And may Father Plunkett then plead for us who trudge along—on the path he has now completed.

Edward C. Kramer,
Director General.

New York, N. Y.

May I express to you our deep sorrow over the death of beloved Father Plunkett. He was known to us for many years and was always a source of edification and inspiration to all with whom he came in contact. May his noble soul rest in peace and may the Lord provide others of his stamp to carry on the work of your community.

Msgr. J. Francis A. McIntyre,
Chancellor.

Dublin, Ireland.

The news of Father Provincial's death came as a keen shock to everyone in the Irish Province. Most of us had just come back from giving Retreats and now we are preparing for our own, during which, D. V., we shall have a Solemn High Mass for the repose of Father Plunkett's soul in Blackrock College.

The sympathy of all here goes out to the American Province and I wish to add my own special word of sympathy on the loss of one whose kindness I always appreciated so much.

He has done his work nobly and well and has gone to enjoy the rest to which his life of arduous labors entitles him.

Kindly convey to the confreres the expression of heart felt sympathy.

N. J. O'Loughlin, C.S.Sp.

New York City

I received word of the death of your Very Rev. Father C. J. Plunkett, C.S.Sp., Provincial of your Province, and wish to express to you and all of the members of your Province, the sincere condolences of the Franciscan Fathers and Brothers of Holy Name Province. You may rest assured that we will remember the soul of the Very Rev. Father Provincial in our prayers and Masses, and ask Almighty God to return to him a hundredfold, the many graces he made possible for others by his true priestly work.

Jerome Dawson, O.F.M.,
Min. Prov.

Brooklyn, N. Y.

It is a matter of tremendous regret to me that I was unable to attend Father Plunkett's funeral. It is quite impossible for me to get out of Ocean Beach in time to get me even to Brooklyn before noon and since I am unable to get anyone to take my place I am compelled to remain here.

I shall most certainly remember Father in my Masses and wish I might have done him the honor of assisting at his exequial services.

Msgr. William T. Dillon.

Arecibo, Puerto Rico.

The news of Father Provincial's death was a shock to the community and the parish. Many parishioners sent us their condolences.

Enclosed is the telegram we received from the Bishop of Ponce. It reads, "Receive my condolence, death provincial, asking you transmit my feelings, Fathers United States." Bishop Willinger.

Each of us said Mass for the repose of Father Plunkett's soul and tomorrow there is a Solemn High Mass so that his old friends may assist.

Wednesday and Friday there are other Masses given by the Sacred Heart Society and the Catholic Daughters of the parish.

Joseph Quinlan, C.S.Sp.

Croton-on-Hudson, N. Y.

I want to express my appreciation for your very kind invitation to partake of luncheon in your rectory today.

Father Plunkett was my confessor for many a year when I was in All Saints and Annunciation and I felt it was my duty to be there because of his many kindnesses to me.

I regret exceedingly that I destroyed some of the letters that I received from your late Provincial while he was assigned to his mission labors in his latter days.

The preacher of this morning did an excellent job.

Francis J. W. Petry.

Baltimore, Md.

Last night I returned to Baltimore and looking over the Catholic papers I saw for the first time news of Father Plunkett's death. It comes as a shock to me who saw him looking so well only two months ago. Had I known of his death I would have attended his funeral. His was a life of much constructive work and his mem-

ory deserves well of all in the Colored Mission work particularly. I won't forget his soul in Mass and prayer.

John T. Gillard, S.S.J.

New York City.

I wish to express to you and the Holy Ghost Fathers my sincere sympathy in the death of Very Reverend Christopher J. Plunkett, C.S.Sp. May he rest in peace. Mass will be offered for the repose of his soul.

I regret sincerely that I will be out of town and unfortunately will be unable to attend the Mass for the repose of his soul.

With deep sympathy, I am,

Msgr. Thomas J. McDonnell,
National Director
Society for the Propagation of the Faith.

New York City.

In the deep sorrow which fills the hearts of those who mourn the loss of the beloved Father Plunkett, the heart of each and every member of St. Mark's Holy Name Society shares; and we, one and all, extend to you and to all the members of the Congregation of the Holy Ghost our deepest sympathy on this bereavement.

That heart filled with Christ-like zeal for the salvation of the people of the Negro group of the human family is stilled; that genial presence no longer shall radiate its sunshine upon earth; but we can not doubt that all those years of loyal and unflinching service to his work have won for him the reward of an active life well spent for God's honor and glory and for the salvation of souls.

Again assuring you of our deep sympathy and of our prayers for the repose of the soul of Father Plunkett, that he may speedily enter into the joy of the Lord, we remain,

Respectfully yours,
St. Mark's Holy Name Society,
Elmo M. Anderson, President.

Bronx, N. Y.

The officers and members of St. Mark's Catholic Beneficial Society have learned with profound sorrow of the death of the Very Rev. Father C. J. Plunkett, Provincial of the Holy Ghost Order on this Continent, and the Founder and Organizer of our Society, and take this occasion to express to you and the Fathers of the Order our heartfelt sympathy in your loss. That Almighty God may receive and conduct him to his eternal reward will be the unceasing prayer of his flock.

Respectfully,
The Officers and Members of St.
Mark's Catholic Beneficial Society
Arthur M. Farrington, President.

N. Harlem Community Council,
New York City.

It is my duty in behalf of this organization and in recognition of the interest manifested by the late Father Christopher Plunkett in the social problems of this community, to respectfully extend to you and the Holy Ghost Fathers and other members of your Order, my sincere expression of condolence.

Father Plunkett's work in this community at a time when Social Welfare Work was not only difficult but greatly hampered because of the lack of economic facilities, will be always remembered and used as an example for inspiration and higher attainments.

Emilio Ramery, Chairman

New York City.

It is with regret that I learned today of the illness of our beloved Provincial, the Very Rev. Christopher Plunkett. I will appreciate very much if you will convey to him the prayers and appreciation for his recovery by the Demboe Family, who always appreciate pioneers as he in the field for Negro progress. We, who have worked with him from the incipiency of St. Mark's, appreciate the work of Father Plunkett. Would to God there were one hundred more like him. I had the opportunity at one time to explain the work of my beloved Pastor to His Eminence, Patrick Cardinal Hayes.

We pray God to strengthen him in this, his trying hour; and may the Holy Ghost, of whom he is a son, descend upon him, and give him new vigor.

Respectfully yours,
A. R. Gasper.

* * *

ST. MARK'S, NEW YORK CITY

Present on Monday, August 21, 1939, at Solemn Pontifical Mass were:

Bishop Byrne, who pontificated,
Archbishop Spellman, who presided,
Most Rev. Stephen J. Donohue, D.D., auxiliary Bishop of New York,
Most Rev. F. F. Desmond, D.D., Alexandria, La.,
Most Rev. E. M. Walsh, D.D., Charleston, S. C.,
Very Rev. Wm. R. McCann, New York City,
Very Rev. Joseph A. Gallagher, Little Rock, Ark.,
Very Rev. Ignatius Lissner, S.M.A., Savannah, Ga.,

Fathers: Henry C. Huber, O.S.B., Conception, Mo.,
Raymond J. Bonner, M.M., Maryknoll, N.Y.,
Joseph E. Murphy, C.SS.R., Brooklyn, N. Y.,
Antoine Barrett, O.F.M., New York City,
Sean S. Reid, O.Carm., New York City,
John LaFarge, S.J., New York City,
Francis Oppici, O.F.M., New York City,
Samuel Cummings, S.A., Graymoor, N. Y.,
J. Raymond Machate, C.M., Philadelphia, Pa.,
John Graham, S.S.S., New York City,
J. A. Barrett, C.SS.R., Bronx, N. Y.,
Lawrence D. Flanagan, O.Carm., Bronx, N.Y.,
Victorian Reischman, O.F.M., New York City,
John Corbett, S.J., New York City,
James F. Hudson, S.P.M., New York City,
Columba McCloskey, C.P., Riverdale, N. Y.,
Robert E. Gilbert, C.S.P., New York City,
Dennis P. Coleman, Yonkers, N. Y.,

Fathers: John Leo Dolan, New York City,
Francis J. Flattery, New York City,
Joseph B. Cherry, New York City,
Joseph M. Walsh, New York City,
Matthew F. Deahy, Millbrook, N. Y.,
Paul A. Connolly, Brooklyn, N. Y.,
Timothy J. O'Brien, New York City,
John E. Ward, New York City,
Michael J. Deacy, New York City,
James O'Mahony, New York City,
Emil N. Komora, New York City,
John F. Curran, Mt. Vernon, N. Y.,
B. A. Quinn, New York City,
James McCabe, Jamaica, N. Y.,
Owen J. Scanlon, New York City,
Raymond Keenan, New York City,
Thomas P. Larkin, New York City,
Lawrence J. Cahill, New York City,
John J. McCahill, Pelham Bay, Bronx,
Francis J. W. Petry, Croton-on-Hudson, N.Y.,

Brother Ryan, West Park, N. Y.

J. Gerald Shea, representing the American-So. African Line and the following confreres:

Fathers:	Fathers:
James A. Marron	P. J. McCarthy
H. J. Goebel	M. F. Mulvoy
Frederick T. Hoeger	J. A. Murnaghan
Thomas McCarthy	E. Dooley
J. H. Cronenberger	Joseph R. Kletzel
Stephen J. Bryan	Francis X. Walsh
J. M. Lundergan	P. J. Brennan
James J. White	J. J. O'Reilly
E. N. McGuigan	James Sheridan
Vincent Kmiecinski	Edward White
T. Joseph Wrenn	James J. Bradley
Thomas J. McCarty	James F. McCaffrey
D. J. Killeen	John L. Gorman
Wm. F. P. Duffy	Joseph L. Duffy
Francis P. Smith	Chas. L. Diamond
William F. O'Neill	J. Kirkbride
Robert J. Eberhardt	J. A. Riley
Bartholomew Buckley	C. Roach
F. X. Williams	J. Stanton
L. I. Duffy	Leo Kettl
Edward J. Knaebel	Ed. Recktenwald
Cornelius J. Hogan	Regis C. Guthrie
George J. Collins	

Rev. M. J. Brannigan, C.S.Sp., D.D., preached the eulogy.

SERMON IN PART

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: And their going away from us, utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. (Wisdom III, 1-5.)

The age old maxim that nothing but good should be spoken of the dead usually prompts us to be discreet in speaking of those who have recently passed away. However in treating of Father Plunkett's life and activities we are fortunately dispensed from the necessity of being discreet or tactful, for the simple reason that there is nothing to conceal, nothing that needs delicate treatment or euphemistic phrases. His life was an open book, a clear frank record of the doings of a man who lived entirely according to the teachings of his Master . . .

There were innumerable good qualities in the make-up of our deceased Provincial but to all who were even slightly acquainted with him the one characteristic that dominated all the others and that seemed as the keynote of his whole career was his absolute simplicity of character. There was nothing devious, nothing underhanded about him. He had one objective, to fulfill the duties assigned to him and this he did with a humility that was child-like and an utter disregard for the spectacular. Self-glorification was completely foreign to him. It would hardly be accurate to say that he disliked it, he didn't know what it was.

Father Plunkett was a Religious, a Priest, a Missionary and latterly—and much against his will—the head of a considerable group of men. No better human tribute need be paid him than to state that today everyone of those men is sincerely grieved at his passing from our midst and feels that he has lost a personal friend. The parish of St. Mark and the whole community of Harlem will miss him sorely. The best years of his life were dedicated to their interests material and spiritual. But his labors have not been in vain. There are many who under God owe the great gift of faith to him. There are many who treasure the inspiration of his teachings and especially of his saintly life. In return they can do two things for him. They can continue on in the way of life which he pointed out to them thereby enriching their own souls and attracting others to the Christian path and they can offer up their prayers to Almighty God that He will speedily reward the good man who worked so unassumingly and so mightily in the Divine Service . . .

SOLEMN MASS, FERNDALE
AUGUST 22, 1939

Officers of the Mass: Celebrant, Fr. Callahan
Deacon, Fr. Cronenberger
Subdeacon, Fr. Goebel
Acolytes, Frs. Hoeger, Lundergan
Thurifer, Fr. Recktenwald
M. of C., Fr. Strmiska.

Rt. Rev. Msgr. T. J. Finn, Norwalk, Conn.,
Rt. Rev. Msgr. Wm. H. Flynn, Hartford, representing Bishop McAuliffe,

Fathers: Edmond Wolff, S.J., South Norwalk, Conn.,
E. G. Rosenberger, Stamford, Conn.,
John F. Shea, Norwalk, Conn.,
Walter Kenny, Georgetown, Conn.,
Thomas J. M. Lane, Bridgeport, Conn.,
R. P. Flanagan, Keyser Is., S. Norwalk, Conn.,
D. L. Gleason, D.D., Stamford, Conn.,
F. S. Morrissey, Stamford, Conn.,
Wm. J. Fox, New Canaan, Conn.,
James J. McGuane, LL.D., Noroton, Conn.,
Walter A. McCrann, South Meriden, Conn.,
James E. Noonan, Noroton, Conn.,
Paul Procko, Stamford, Conn.,
P. Tarnavsky, Philadelphia, Pa.,
E. Ananevich, Philadelphia, Pa.

and the following confreres:

Fathers:	Fathers:
William Holt	James A. Marron
Leo Kettl	S. J. Zarko
John P. Stanton	John J. O'Reilly
P. J. Brennan	Joseph Szwarcrok
Jas. A. Riley	Walter van de Putte
Joseph T. Keown	Stephen J. Bryan
Julius F. Zehler	Francis H. McGlynn
Edmund R. Supple	Gordon F. Knight
Michael F. Mulvoy	Joseph A. Kirkbride
Regis C. Guthrie	Joseph A. Lauritis
Thomas R. Jones	Edward M. Smith
William C. Strahan	Edward Curran
Michael J. Dwyer	Ambrose Leech
James A. Murnaghan	John Donahue
E. N. McGuigan	William Hogan
A. M. Bednarczyk	Paul Ford
Val. J. Fandrey	John Muka
Francis P. Trotter	Charles Trotter
John L. Gorman	Vernon Gallagher
F. X. Walsh	Chester Malek
William F. O'Neill	James Sullivan
S. J. Schiffgens	F. C. Lachowsky
Eugene L. A. Fisher	J. A. Pobleschek
Vincent Kmiecinski	George J. Collins

Bishop Byrne preached

KERNELS FROM CORNWELLS

Along with the rest of the Province we were deeply shocked and grieved by the announcement of the death of our Very Reverend Father Provincial. The mourning of all is sincere, for all recognized in Father Plunkett a real Holy Ghost Father. May his soul rest in peace.

Since we could not have the solemn services at the time of his death, we celebrated the month's mind Mass as the funeral service for Father Provincial. In this way the boys were able to pay their last tribute to one whom they loved and revered.

It was just two weeks before his death that Father Plunkett spent a few days with us here at Cornwells. On this occasion he showed a great interest in the back numbers of the *Bulletin Mensuel*, as they were being moved, along with the rest of the library. After finding the account of his ordination, he took out an old battered card from his breviary and showed us on its face a picture of his ordination class, sixty some in number. On the reverse were the names of all the ordinati and all but six or seven had black ink rectangular boxes around them. Father explained these as coffins which he placed around the names of those who were called to their eternal reward. Two weeks later he too received that call. What has become of this card? Has anyone done him the service of placing his name in a coffin? (Yes. The very day he died, the simple black ink coffin encased his name. We have the card.—Ed.)

Some weeks ago Bishop Byrne paid us a short visit to bid us farewell before returning to his mission in Africa. On September 15, we had a more solemn farewell from the three new missionaries who are to sail with the Bishop, Fathers Duffy, Hogan and White. Since this was the first anniversary of their ordination, they came here to sing a Solemn High Mass to commemorate both occasions, their ordination and their departure for the mission fields. Father Kletzel spoke a few words at the Mass about the Holy Ghost Fathers as religious, missionary priests. To complete the celebration, the boys were given a free day. Father Pobleschek was with us on this occasion, having dropped in for a visit.

After mentioning what has been occurring here this month, it might be well to say what has been taken for granted: the opening of the school year and the return of the boys. For this term we have 81 boys with 16 of these new ones.

Along with the opening of the new school year, we welcome Fathers Bryan and Baney to our faculty. Many times welcome, and may your stay in our community be a happy one. We are also pleased to announce that Father Stanton has returned to the classroom after his recent illness.

During the past month we have had several visitors, among them Father O'Donnell of Pittsburgh, and a Father Gallagher from North Carolina. To these and to our many visitors during the summer we say, *thanks for calling*, and we hope you had an enjoyable time; we certainly enjoyed your company.

Newspaper Clippings (Headlines)

NEW YORK MORNING PAPERS
AUGUST 18, 1939

The Times

REV. C. J. PLUNKETT, CATHOLIC LEADER

oly Ghost Fathers Provincial Founded First Church for Negroes in Harlem

AMED ST. MARK'S PASTOR

4,000 Converts Made Under His Leadership—Dies in Hospital at 72

Herald-Tribune

Father Plunkett Dies; Leader of Catholic Order

Served as U. S. Provincial of Holy Ghost Fathers Since '33 Appointment

NEW YORK NEWSPAPERS
AUGUST 22, 1939

The Times

SPELLMAN HEADS PLUNKETT RITES

Archbishop Presides at the Services for Provincial of Holy Ghost Fathers

CHURCH LEADERS ATTEND

Most Rev. Joseph Byrne, Bishop of Kilimanjaro, East Africa, Celebrates the Mass

The Herald-Tribune

Father Plunket Rites Held at H Order's Chur

Archbishop and 4 Bish Aid in Mass for H of Holy Ghost Fath

NEW YORK CITY EVENING PAPERS
AUGUST 18, 1939

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PIONEER PRIEST DIES HERE AT 72

Father Plunkett U.S. Head of Holy Ghost Order

56 Houses in This Country

Founded Puerto Rico Mission and Chapels in Mountains

World-Telegram

Rev. C. J. Plunkett, Catholic Leader, Is Dead at 72

U. S. Provincial of Holy Ghost Fathers, A Missionary Order

THE CATHOLIC STANDARD AND TIMES
AUGUST 25, 1939, PHILA., PA.

HOLY GHOST ORDER'S PROVINCIAL BURIED

Very Rev. Christopher J. Plunkett, C. S. Sp., Dies in New York—Once Stationed Here

THE CATHOLIC NEWS, NEW YORK
AUGUST 26, 1939

Fr. Plunkett, Provincial Of Holy Ghost Fathers Workers for Colored, Dea

The Michigan Chronicle
(Colored)
Detroit, Mich., August 26, 1939

FR. PLUNKETT DIES IN NEW YORK AT 72

Was Founder Of First Catholic Church For Race In Harlem

Bronx Home News

Rev. C. J. Plunkett, Harlem Pastor, to Be Buried Monday

NEWS

HELENA. I arrived safely on Saturday before noon. Everybody was glad to see me back. I am going ahead with plans for the school. I am trying to get the money for desks and books from the "American Legion Community Fund" here. I wrote to the Vicar General at Little Rock about the school. The Bishop is in Rome. The Superior General of the Sisters of Charity and Nazareth informed me that two Sisters would be here in September. I have been on the go since returning, with the energy stored up while on vacation.

PITTSBURGH. With regard to "Our Library" in the July issue of *Our Province*, enclosed find an extract of a paper clipping, which I am sorry I have not copied entirely, regarding the beautiful book of Father Lee's: Our Lady of Guadaloupe and which has not been mentioned. The real title is: *Our Lady of America*. Liturgically known as *Holy Mary of Guadaloupe*, by Rev. G. Lee, C.S.Sp., John Murphy & Co., Baltimore and New York, 1897, Copyrighted by John Murphy & Co. You only wish to mention, no doubt, English Works. There are a number of books in French that have never been trans'ated, such as the Life of Father Frederick Le Vavasseur, by Msgr. Le Roy; The Gift of the Holy Ghost, by Father Kolipinski, C.S.Sp. There have been published, however, many sermons in the Homeletic Monthly, by Father Lee, as well as important articles by Msgr. John T. Murphy, C.S.Sp., in the Amer. Cath. Quarterly. Another very good work, by Rev. Denis Fahey, C.S.Sp., "The Real Life," was published in the Irish Eccl. Record, May and June, 1926, and continued in June and July, 1927.

The Necrology was most welcome as it appeared in the June issue of *O. P.* Such a summing up keeps us in touch with our departed Confreres. It would be well if it were repeated in the same way each month. Some times the notices go astray, and if we have the list each month, we could check up and rectify omissions or losses during the past month.

* * *

From a paper clipping in 1921, shortly after the death of Father Lee, C.S.Sp.

Our Lady of Guadaloupe

"Sweet Mother of Mercy; t'was thine, thine own,
This favored spot of a city's birth,
Ere our spangled flag to the world was known,
Or our cry of freedom awoke the earth;
Thine was the Shrine at the river's flow,
The 'Beautiful River'—long ago!"

The above lines from a descendant of those beautiful flowers of sanctity transplanted in America, recalls the fact that on Sunday, April 17, we celebrated the 167th anniversary of the first Mass celebrated at the forks of the Allegheny, Monongahela and Ohio rivers, by Father Denis Baron, recollect, one of the flowers of St. John of Guadaloupe.

This circumstance also recalled the labors and sacrifices of the late dear Father George Lee, C.S.Sp., who so strenuously exerted himself, often "greeting the early bird and consuming the midnight oil," in his labors in producing—while at the Holy Ghost College (now Duquesne University)—the golden volume, "Our Lady of Guadaloupe," in order to impress upon the American Catholics the beauty and advantages of this most beautiful devotion, and also to have "Our Lady of America" proclaimed patroness of all America. Owing to neglect or tardiness to comprehend its real meaning, the golden opportunity for America to honor Our Blessed Mother with this new title was allowed to slip from their grasp, and was most eagerly seized by those most zealous sons of Mary Immaculate, who named their church and convent in Nazareth "Our Lady of America," thereby leading the world with the new title to our Blessed Lady.

How little do my countrymen know what precious blessings they are in possession of, and which no other people on earth enjoy! I confess I had no idea of it myself until reading Father Lee's book, Dr. Gilmary Shea, Hubert Howe Bancroft, Dr. Brann's History of the American College in Rome, Bancroft, Parkman, and others. Pope Benedict XIV., was so impressed by the story and figure of Holy Mary of Guadaloupe, for eye-witnesses recount that he wept at the sight of the beauty of the figure, cast himself down before it, with the words of the 147th Psalm: "He had not done in like manner to every nation." The Jesuit poet, Father Abad, expressed the truth when he wrote: "More beautiful or more lovable than it, there is nothing in this world."

Nor does it startle us greatly to hear one of Christian Reid's characters cry out that the Guadaloupan story is more beautiful even than that of Lourdes—much as that is to say, for, undoubtedly, the Indian narrative is a flawless gem of modern Catholic tradition . . .

The Shrine of Our Lady of Guadaloupe is thoroughly American from its very inception. The country was called New Spain, afterwards known as the Continent of America. The Mexican Republic did not come into existence until 1822, while the visit of Our Lady was December 9 to 12, 1531 . . . etc., etc.

Thomas Catherinus Bradley,
Pittsburgh, Pa., April 9, 1921.

* * *

NEW YORK. Bishop Byrne and Father Collins attended the Solemn Pontifical Mass in St. Patrick's Cathedral, August 28th, on the occasion of the fifth National Convention of the Diocesan Directors for the Propagation of the Faith. Fathers Rossenbach and Fisher were present for the Convention Sessions at the Hotel Commodore, August 28-31. Archbishop Spellman presided at both gatherings.

* * *

NEW BOOK: "Learn of Me," by Rev. John Kearney, C.S.Sp., Benziger Brothers, N. Y., 1939, 292 pp. Price $2.00.

* * *

ARRIVALS: On the M.S. City of New York, at Brooklyn, N. Y., September 5th from Tanga, Fathers Francis J. Fitzgerald and Dennis J. Morley.

Father Harry Smith, at New York, on the S.S. Samaria, of the Cunard Line, from Liverpool, September 5th.

Father John J. Manning, at New York, on the S.S. Rex, of the Italian Line, September 16th, from Naples.

ANOTHER NEW BOOK BY FATHER LEEN

"The Church Before Pilate," by Rev. Edward Leen, C.S.Sp., D.D., Silver Spring, Maryland, The Preservation Press, 1939, 78 pp. Price $1.00.

* * *

DEPARTURES: Father Harry J. Smith, C.S.Sp., from New York on the SS. Cristobal, for Haiti, September 7th.

Father Edward Leen, on September 16th, from Port Washington, L. I., on The Dixie Clipper (Pan-American Airways System) to Shediac, N. B., Botwood Nfld., and Foynes, Ireland.

* * *

DETROIT. We had a Solemn Mass here at noon for Father Plunkett. Father Weigand was celebrant. Father Ackerman was deacon and Fr. Schillo was subdeacon. Fathers Murphy, Caron, Thiefels, Wuest and Hoeger were in the sanctuary. The Sisters of the Holy Names of Jesus and Mary, St. Mary's Academy, Windsor, Ontario, Canada, had a Requiem High Mass in their chapel for our late Provincial.

DETROIT. Congratulations on the list of the books in *O. P.* Quite an imposing number. There are two that I thought of that are missing. "*Our Lady of Guadeloupe*," by Father George Lee, and "*A Retreat for Priests*," by Bishop Murphy. There used to be a copy of the former in the Novitiate and of the latter in Ferndale.

* * *

TUSCALOOSA. At last the new rectory at St. Mary's is finished and I am about to move in. God certainly has been good to me since my arrival here. The congregation has increased; but you have heard that before. The house is really the thing of interest at present. As you know, through the Fathers and Scholastics, and from the proceeds of a card party I was able to realize more than $500.00. The Bishop of Mobile added to this and hence the results as I'll write them. Through the kindness of a Mr. O'Connor a frame rectory now occupies what was once the tennis court at St. Mary Magdalen. This benefactor built for $1,150.00 what I could not have gotten for more than $2,500.00. That is what the estimators valued it for. As I said, it is a frame building painted white. (Nothing like contrast.) It has two bedrooms, a kitchen (cooker and cookless), a large living room and a tiled bathroom. The floors throughout are hardwood. This does not do justice to the finished product, it must be seen to be appreciated. As for furnishing, I have quite a bit now. Everything, and again through the kindness of some of the people from St. John's, that I need for the present is here. I do hope that God will continue to bless the work and that we shall soon show signs of rapid growth now that I am right here at St. Mary's. For my part I shall do everything in my power, intrigue excluded, to make St. Mary's one of the successful Negro parishes in Alabama yet at the same time remember my debt to the Province.

* * *

OPELOUSAS: Tuesday morning, August 22, at 9.30 o'clock, a Solemn High Mass of Requiem was celebrated for Father Plunkett in Holy Ghost Church, Opelousas.

Twelve of the confreres gathered together to pay final tribute to their beloved Father Plunkett. Father Thomas Wrenn of Marksville was celebrant of the Mass, Father Charles Hannigan of Lake Charles served as deacon, and Father William Long, pastor, acted as subdeacon. Earl Chacere, brother of the late Father Carmen Chacere, S.V.D., was master of ceremonies.

Assisting at the Mass were: Fathers James J. Campbell and Francis J. Vorndran, of Alexandria; Father Frank Smith of Carencro; Father Edward Wilson of Marksville, Father William L. Lavin of Abbeville, Father John Rondeau of Lake Charles, and Fathers Andrew Sheridan, Thomas Rodgers and Richard Wersing of Opelousas.

AFRICANA

". . . There is no doubt that the Unguru believes in God. The most common name for him is *Mnungu*, but other names by which He is called are *Chohiri*, *Choma*, and *Bode*. In the Kizumbamnungu ceremony the name *Mateke* is used, but this really refers to the thunder which signals the time of rain or to the rain-moon. It would seem that *Mnungu* neither rewards nor punishes in the next life. But there is no doubt that He interferes in affairs of this life for if we read the different religious ceremonies we see how He is asked to be propitious. Again they are very much alive to the fact of sin which they call *Nyambi* and I have heard that when a person commits one it is not uncommon to hear somebody remark that *Bode* knows this. It is certain that the sins of incest and adultery require the sacrifice of sheep and hens, the blood being sprinkled on the culprits. Of course they have no idea of the Trinity. They know that *Mnungu* created the world and gave life to men . . ."

HELENA

I was indeed sorry to hear of the passing of Father Plunkett. May his noble soul rest in peace. I trust this finds you all well. I am happy to announce that Saint Cyprian's School has opened (Sept. 11th) with 24 children enrolled, half of whom are Catholics. I consider Blessed Martin the one who really put it over for us. Two Sisters of Charity of Nazareth are the teachers commuting back and forth from their local Academy. St. Cyprian's is going forward and the future is much brighter than it was five years ago.

* * *

FATHER LEEN RETURNS TO IRELAND

According to a report from the New York Times, the Very Reverend Edward Leen, C.S.Sp., president of the Holy Ghost Missionary College in Dublin, was one of the passengers on the Dixie Clipper which took off from its air base in Port Washington, L. I., at 11:21 o'clock, September 16th. Father Leen has been lecturing in this country since his arrival on April 28. The craft carrying 31 passengers and 1,049 pounds of transatlantic mail was bound for Foynes, Eire.

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 SEPTEMBER, 1939 No. 9

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Editorial

A FRIEND, MISSIONARY AND MODEL

Often death brings with it the extolling of the virtues of the dead, sometimes forced, now and then spontaneous. At such times one cannot help but recount the life and works of the departed. In the death of our late Father Provincial, spontaneously do we praise him as a friend, a missionary and a model.

No one can deny that he was a friend. He won the hearts of all who had occasion to meet him and deal with him personally. He was always ready to listen. Not only this, but he was ready to advise, and his was good sound advice.

A missionary? Eager to labor in the fields of Africa, he was ready to go if obedience required. But the dark continent was not to witness his labors. Another field needed him and thus he left his beloved Ireland to come to America. In this land he did not become merely another priest, but he became a missionary, for after a year spent in teaching, he began work amongst the Colored. He labored with these souls till he was called to another mission field in Puerto Rico. It was as a mellowed and experienced missionary that he came back to his land of adoption, this time as a leader of missioners, for it was then that Father Plunkett was made Provvincial of the province of the United States.

We all have our special hero. Whether he be a saint, a leader, a diplomat or whatever he may be, we look up to him and strive to imitate him. In our departed Confrere we have a real hero, a real model. Filled with zeal for the missions, he went forth and labored long and successfully. Every call from his superiors was the Voice of God and promptly he answered. In all his dealings with others he showed a kindly spirit, helpful and consoling.

We can easily picture the scene on the afternoon of August 17th, when his soul appeared before the throne of the Eternal Judge. Besides the choirs of Angels, surely there was present all those who have felt Father Plunkett's influence in any way. Whether Superiors, confreres or friends, they were all present to welcome Father Plunkett, the friend, the missionary, the hero. R.I.P.

* * *

"Then (when Communism comes) the Priests will have to prepare themselves for martyrdom. Only *personal* example can prevent the masses from sinking into anarchy: only *personal* sacrifice can wipe away their memory of past failings of churchmen. The Priest must once more *live* the Commandments of his Church If the Church is unable to *produce men capable of this conduct*, the appeal which is made to it will be *in vain*. In very truth it will be the victory of anti-Christ." —Quoted by Father Plunkett at the annual retreat in 1937.

Our Levites

FRIBOURG

On Sunday, July 23rd, after a very fervent and serious Ordination Retreat conducted by Father Louis Lena of the Mother House, twelve students of the International Scholasticate of Fribourg were elevated to the Holy Priesthood. Three of the newly ordained are Americans: Fathers Joseph Moroney, Paul Lippert, and John Walsh. The young Levites had the privilege of receiving Holy Orders from the hands of our own Superior General himself. After an insistent plea on the part of the ordinandi themselves and in view of the large number to be ordained, our Most Rev. Father General consented to honor Fribourg with his presence for the occasion. (This class can be called the first ordination class of the reopened scholasticate, for although there were ordinations for the past two years, this class came to Fribourg as first theologians, when the call for candidates was given three years ago.) It was a family ceremony in this, that there were only "Holy Ghosters" ordained. Because of the fitness of the occasion, we dispensed ourselves from the general University ordinations which were held on the same day. Our chapel being too small, our helpers in the missions were pleased to allow us to use their new and beautiful chapel. Thus it was that in the midst of chosen visitors in the beautiful surroundings of the chapel of the Sisters of St. Joseph of Cluny, the age-old ritual was gone through as twelve young men dedicated themselves to the ministry of God. Among the deeply impressed visitors were Father Moroney's father and Father Lippert's aunt and sister.

The twelve ordinands represented six of the eight nations at the Grand International Seminary. And the three Americans kept up the cosmopolitan boasts of the Seminary by being able to place their origin in three different cities of their home country. Father Moroney came to Fribourg from Brooklyn; Father Walsh is a native of Philadelphia and Father Lippert comes from Pittsburgh, where he studied at Duquesne University.

After the Ordination ceremonies, the newly ordained with their families and visitors gathered at a local hotel where the banquet of the occasion was served to eighty guests under the presidency of the Most Reverend Father General and Father Soul. An atmosphere of intimacy and cordiality pervaded that assembly where relations in and with the Congregation superseded all differences of nationality or language.

The evening of this happy day brought another event of note. The "Grande Seminaire des Missions" on this occasion presented six young men to make their Apostolic Consecration into the hands of the Superior General. The ceremony was a very solemn one—with two Bishops and two members of the local Cathedral Chapter present in the sanctuary, and in the congregation, nuns from the various convents which had been served during the past years by the young men who were about to leave Fribourg. The "jeunes peres" sang the departure song at the end of Benediction—consecrating themselves again, as it were, in music, after having recited the formula before the Blessed Sacrament. The young Fathers received their appointments "on the spot" from the Superior General. Three were sent back to their home province (Ireland) to be at the disposal of their Provincial, another was sent to Zanzibar, another to Nigeria and the sixth was sent back to his native land, Trinidad.

The day was one of triumph for the Congregation's work at Fribourg which thus crowned the third year of its existence by presenting twelve men for the priesthood and six for Apostolic Consecration.

(Our heartiest congratulations to Fathers Moroney, Lippert and Walsh, and also a share in our prayers. —Ed.)

FERNDALE HERALD

Our scribe, still under the weather, failed to turn in his copy for the month, so we are going to give you the doings of Ferndale as taken from that local scandal sheet known as "The Journal."

August 4. This evening fifty-one Stamford men went on retreat.

August 6. Scholastics' softball team trounced the Stamford Retreatants.

August 11. This evening 50 men from Bridgeport came for retreat. Several Scholastics returned from vacation to go on retreat for Perpetual Vows.

August 15. Missa solemnis at 9.30. After Mass, Messrs. Kirkwood, Friel, Paga, Reitan, Haggerty and Kirby took Perpetual Vows. Mr. Haley renewed his vows for three years. The Colored folks from St. Mark's arrived in four big busses. Approximately 150 came. We beat their ball team 9-0, allowing only one hit, in the last inning. With two out, one dusky lad turned our pitcher away from the hall of fame by smacking one out into the potato patch. After the game we served "hot dogs," rolls, coffee and lemonade and had music, dancing, jitterbug contests and races, etc., etc., for all of which prizes were freely distributed. Benediction was held at 6.40, all the visitors attending. Shortly after Benediction, all four busses pulled out for Harlem again. The first reaction here—150 colored folks on a picnic did far less damage than 50 white boys on a retreat.

August 16. Manual labor for a while today to clear the remains of the picnic and prepare rooms for incoming scholastics. Yesterday the Novitiate sent us eleven newly professed. They are: Messrs Garstkiewicz, Pergl, Burkhart, Woehrel, Varga, Kandur, Bernacki, McGinley, McCraley, Puhl and Meenan. Two more will arrive within a few months. Today Father Kirkbride drove six of the Brothers to the World's Fair in our "new" Buick (1930 model, seven passenger). All reported a good time and arrived home at 12.35 A. M.

P. S.—We hear that Brother Eugene visited the Russian Pavilion. We hope he was able to floor a couple of the "Roosions."

August 17. The scholastics spent the day at Keyser Island, and some of the newly professed came back looking quite like lobsters—"Ouch! Quick, the Noxema!" The Theols trounced the Philosophers in a very good game of softball. On our arrival home we heard the sad news of the death of Father Provincial. He died at 2.35 this afternoon. R.I.P.

August 21. The Schola went to New York to sing at the Solemn Pontifical Mass for Father Plunkett. At 5.00 P. M. the body was liturgically received at Ferndale and laid in state in the parlor. Voluntary night watch was held by the Scholastics.

August 22. The funeral Mass for Father Plunkett was held this morning at 10.30. Fathers Callahan, Cronenberger and Goebel were major ministers. Fathers Lundergan and Hoeger were acolytes. Father Reckten-wald was thurifer and Father Strmiska was Master of Ceremonies. Bishop Byrne spoke the eulogy. Sixty-four priests and a number of Sisters besides the Community from Ridgefield and many lay people were present. The Brothers were the pall-bearers. Thus comes to an end the career of one who has served both God and his community well. Father Plunkett may be gone, but his works remain. R.I.P.

SOUTHERN EXPOSURE

Historical debunkers are still at it! "Dixie" which was the battle song of the Confederacy was first played at the inauguration of Jefferson Davis in Montgomery, Ala. The author Daniel Decatur Emmett was a Yankee. He had often heard slaves say that they "wished they was in Dixie's land;" he didn't know that Dixie land was a plantation on Manhattan Island owned by a certain Mr. Dixie. But we did, didn't we (?)... Post offices are the last places we expect to learn anything; but this A. M., I was surprised to see three fine examples of Tuscaloosa Voodoo. Three little colored lads were standing in there to avoid the drenching rain. (A little water would not have hurt them.) Their collars were opened and around their little black necks hung three amulets. At first sight they looked not unlike the brown scapular. I examined them and found the same, dirty, greasy and having a most foul odor. In answer to my question the largest boy told me that their much cherished charms contained "asaphitty" mixed with turpentine. (Asafetida I understand is used in mixing certain drugs.) These little charms are worn by Negroes to keep off diseases. The smell of them would, as Father John O'Reilly would tell us when we muffed a French vocabulary, "make a hog sick"... Will Stephenson, an old Negro, was picked up on a charge of drunkenness. The judge fined him two dollars and costs. Not having the whole sum, the judge loaned him $1.05 so he wouldn't have to go to jail... The South is like that...

EVANGELINE SAUCE

Beyond the contrast presented by life and death there is nothing that has so great a power to startle man. And rather startling in its note of jubilation is the following news item that was to have been the "lead" in this current "Evangeline Sauce;" following hard upon this glad news appears the tale of disaster that happened even faster than one would guess.

FIRST PRELUDE

On Sunday, August 6th, in Holy Ghost Church, Opelousas, La., at 8.30 o'clock, Rev. Carmen Chacere, S.V.D., sang his first Solemn Mass.

This event showed forth the first sacerdotal fruits of the Holy Ghost Fathers' labors in Opelousas. Father Chachere received his elementary education at Holy Ghost school and obtained guidance and encouragement from the founder of the parish, Rev. James A. Hyland, C.S.Sp.

Father Chachere joined the Society of the Divine Word and studied at St. Augustine's Seminary, Bay, St. Louis, Miss., where he was advanced to the subdiaconate. Last November Father Chachere was sent to Rome to complete his theological studies at the Pontifical Gregorian University. He was made deacon December 17, 1938, and the following month, January 22, 1939, was ordained priest. Father Chachere returned to the United States on the liner "Rex" which docked in New York, July 27. Before journeying south, he attended the departure ceremonies at Maryknoll and also visited St. Mark's in Harlem, and later Holy Ghost parish in New Orleans.

Returning home, the young priest sang his first Solemn Mass in Opelousas on August 6. Msgr. Philip L. Keller of Rayne, La., delivered the sermon.

In the midst of all this joyousness, Father Chachere's happiness appeared complete.

And then—on the ninth day following his first Solemn Mass, in the seventh month of his priesthood and in the thirtieth year of his life, Father Carmen Chachere died very suddenly in his sleep at the home of his parents. Without the slightest indication of a struggle or pain and too rapidly to allow the priest and the doctor to arrive, Father Chachere went to his reward about three o'clock on the morning of the Feast of the Assumption.

A sorrowing congregation brought the body in procession from the house to Holy Ghost Church, Thursday evening and the body was laid in state until the following morning when Rev. William J. Long, C.S.Sp., the pastor, sang a High Mass of Requiem at 6 o'clock. A large number of parishioners remained praying in the church throughout the night and morning along with the Knights of Peter Claver's guard of honor.

At 9.30 Friday morning, a solemn procession of priests, Knights and Ladies' Auxiliary, family and friends, wended their way to the nearby "white" church which, because of its greater capacity, the pastor, Canon Colliard, had graciously offered for the celebration of

a Solemn High Mass of Requiem. After the Divine Office, led by the Canon, Mass was celebrated. Rev. A. C. Burges, S.V.D., of Lafayette, was celebrant: Rev. V. A. Smith, S.V.D., of St. Louis, Mo., was deacon: Rev. Leo Woods, S.V.D., of Lafayette, was subdeacon: and Rev. Orion Wells, S.V.D., of Duson, La., served as master of ceremonies. Preacher for the occasion was Rev. Francis Wade, S.V.D., of Duson. Other Divine Word Fathers present included Rev. Herman J. Patzelt of Lafayette and Rev. Maurice Rousseve of St. Martinsville, La.

Also in the sanctuary were Very Rev. A. B. Canon Colliard, pastor of the church, and his assistant, Rev. Charles Marin: Rev. George R. Carpentier, O.P., of Boyce, La.: Msgr. Keller of Rayne, who performed the final absolution: Rev. Cornelius Theusted, S.J., of Grand Coteau: Rev. Joseph A. Lally, S.S.J., of Port Arthur, Texas: Rev. John P. Cooney, of Washington, La.: Rev. J. M. Bourgeois, of Villa Platte and Rev. F. Cloutier of Leonville.

There were nine Holy Ghost Fathers present for the Mass: Fathers Long and Rodgers of Opelousas, Fathers Hannigan and Rondeau of Lake Charles, Father Wrenn of Marksville, Fathers Smith and McGoldrick of Carencro, Father Anthony Walsh of New Orleans, and Father R. Wersing of Opelousas.

The body of Father Chachere was again taken in a final sorrowful procession from St. Landry's church at two o'clock in the afternoon to be placed on the train. More than a thousand sympathizers thronged the station and saw the remains off to St. Augustine's Seminary at Bay, St. Louis, Miss.

After an all night wake in the chapel, a Solemn High Mass was sung for the repose of the departed priest's soul and burial then took place in the seminary cemetery. The celebrant at this Mass was Rev. Vincent Smith, S.V.D., of St. Louis, the deacon was Rev. John Dauphine, S.V.D., a classmate of the deceased, who is appointed to the Gold Coast in Africa, and Rev. John Kist, S.V.D., was subdeacon.

A LETTER TO THE EDITOR

". . . You waited long enough to give us any news of Africa but I must say that when you did, you gave us a l—relative to both quality and quantity—that a man could ask for, at least for awhile.

"That description in the June *O. P.*, of the ordination of Kilimanjaro's first priest was enough to warm my heart. For one brief moment I actually felt what I constantly know—that even those of us who aren't in the missions at home or "ovah theh," share in the work just the same. for one brief moment I kind of felt proud to be able to claim a little chunk of that monumental work, the creation of the Vicariate's first native priest.

"If you can give us (for surely others felt even as I), once in a while, one such moment, that will be something.

"Having begun with thanks, I finish with reproach. How was it that in the publication of the Provincial personnel (issued early in the year) we were listed as having Sacred Heart parish in Detroit, with St. Peter Claver's as a mission, and yet the news of this change only reached us with the June number? And how is it that you haven't yet published the locale in Africa of the new men assigned there last year? I hope this oversight will not occur this year . . ."

Articles

FROM THE BRUSSELS REVIEW: "LA CITE CHRETIENNE"

The newspapers have recently announced that the Sovereign Pontiff has just raised two colored priests to the dignity of Bishops, in Madagascar and in Uganda.

This is news which the vast majority of readers and of even the most fervent Catholics have not even noticed. And yet it is news of the greatest importance. For this consecration of the first colored Bishops of Africa (in modern times) seals the great reform undertaken by Pius XI., when He consecrated with fitting splendor the first Chinese Bishops.

The making of Bishops belonging to the colored race, after that of Chinese, Japanese, Indo-Chinese and Indian Bishops completes in a visible way the Universality of the Church. No longer do we have a universality of vocation, but a universality of fact. Bishops are, under the direction of the Pope, the natural heads of the Church, successors of the Apostles, sharing in the fullness of the priesthood, invested by Christ Himself with the episcopal power. This, it is true, they exercise under the guidance and control of the successor of St. Peter. Nevertheless, the Bishop, in his diocese, rules by a power which Christ Himself confers—he is the Ordinary, not a delegate. When Councils are held to decide matters of teaching and discipline, Bishops are members of it by right, and the greatest theologian is but a counselor alongside of the Bishop.

Henceforth all races are represented in this plenitude of the priesthood and of government which belongs to the episcopacy. Before the Church, there are no inferior or superior races, there are only brothers in Christ, and whereas civil governments have not yet been capable of placing Negroes in the highest rank of the administrative hierarchy, the Church invites us to kneel and receive the blessing of a colored Bishop, as well as that of a Japanese or a white man.

There could be no more categorical answer to racist theories. Christianity is for all. It does not know chosen races. It knows only that we are all brothers, and it is not embarrassed by preferences of races, or spirit of race, by Germanic, Mongolian or Chamite brain. Its truth is universal, and it is able to penetrate minds and impregnate hearts, wherever there are men.

For the first time in history, the Church has Bishops of all races professing the same Creed. This tranquil forward march of the Church forms a striking contrast to noisy racial declarations . . . Thus the Church sometimes teaches more clearly by deeds than by pronouncements. At the moment when nationalisms are exasperated, more peacefully and more radically than ever, she

proclaims her universality. At the moment when many cry that the Church should adapt herse'f to modern conditions, she does indeed adapt herself, but she does so by fearlessly pursuing, in this very adaptation, her tradition sprung from the Gospel . . .

The Bishop is the root of the Church. She cannot really take root except among peoples that give Bishops, because it is the Bishop who insures the perpetuation of the priesthood and who teaches directly in the name of Christ. We therefore rejoice with all our hearts to see two of our Negro brothers raised to the dignity of the episcopacy. And Msgr. Joseph Faye, C.S.Sp., has been named Prefect Apostolic of Ziguinchor (Casamance), in Senegal.

This is indeed a great day before God and history.

MONSIGNOR JOSEPH FAYE, C.S.Sp.

A few weeks ago it was reported in the press that Pope Pius XII had promoted two Negro ecclesiastics to the episcopate. The secular journals seemed to find something extraordinary in this.

Monsignor Joseph Faye, C.S.Sp., who was ordained by Cardinal Verdier at Notre Dame, Paris, on October 25, 1931, was named Apostolic Prefect.

Father Faye comes from a remarkable Catholic Negro family. His father, who was in the employ of the French Company of Carabane, used to attend Mass every morning at half-past five, before starting out for his day's work. It was the custom for the whole family to assemble every day for family prayers in common, and from such a household it is not at all extraordinary that there should have come vocations to the priesthood and the religious life. Of the five children of the elder Mr. Faye, one is the bishop-elect, another son is a seminarian. The three daughters entered religion. One of them, now dead, was a religious of the Daughters of the Sacred Heart of Mary; the two surviving daughters are novices in the Sisters of St. Joseph of Cluny.

The new ecclesiastical territory, of which Father Faye is to be Prefect Apostolic, lies somewhat to the south of Senegal, between British Gambia and Portugese Guinea. This is a fertile and populated district known as Casamance. It has been detached from the Apostolic Vicariate of Dakar and erected into a new Prefecture. It was at Sedihiou, in this same territory, that Joseph Faye was born May 22, 1905.

After his studies at Ngasobil and the School of the Missions at Allex, in France, Joseph Faye entered the Novitiate of the Congregation of the Holy Ghost, making his religious profession October 26, 1927. The new territory over which he will exercise episcopal jurisdiction counts 8 Holy Ghost Fathers, 2 Brothers, 7 Sisters and 88 catechists, who work among 11,247 Christians and 1,186 catechumens.

—*Excerpt from Interracial Review*

LAY RETREATS 1939

Director: Father Joseph A. Kirkbride
Retreat Masters: Father F. H. McGlynn
Father A. Gavin

Retreatants from:	*Number present:*
Stamford	43
Stamford (Boys)	40
Norwalk & New Canaan	46
Waterbury & Danbury	38
Stamford	50
Norwalk and Vicinity (Boys)	76
Bridgeport	50
Total for 1939	343

ORDINATIONS TO THE PRIESTHOOD

At Fribourg, July 23: Fathers Joseph Moroney, John Walsh, Paul Lippert.

VOWS

Profession: at Ridgefield, August 15:

Messrs. Edward James Bernacki
Arthur Frederick Woehrel
Joseph Thomas McGinley
Robert Creighton McCraley
Albert Jerome Kandur
Francis Christopher Garstkiewicz
Robert Nicholas Puhl
Francis Patrick Meenan
Joseph Ladislaus Varga
James Francis Pergl
Roy Aloysius Burkhart.

Three Years: at Ferndale, August 15.
Mr. Henry Haley.

PERPETUAL: at Ferndale, August 15:

Messrs. Philip Haggerty, Dayton Kirby, Joseph Paga, John Friel, August Reitan, Eugene Kirkwood.

At Ferndale, August 29: Mr. Eugene Moroney.

Ten received the habit at Ridgefield on August 14.

Profession: at Ridgefield, September 13:

Mr. William Regis Hurney.

* * *

Prayers are asked for the happy repose of the soul of Father Rossenbach's father, who died in Germany on September 10th. R.I.P.

* * *

Prayers are also requested for Father Michael J. Martin, who is seriously ill in Mercy-Fitzgerald Hospital, West Philadelphia, Pa.

* * *

The Month's Mind Mass was celebrated for the happy repose of the soul of Father Plunkett at St. Mark's, New York City, on September 16th. R.I.P.

Abbeyfield
Co. Limerick
18th Sept., '39

Dear Father Collins:

Just a note from the Clipper to retail my experiences. I parted from you with a heavy heart and a little nervous at first rising in the air—a nervousness intensified by the uncertainty of reaching my destination in this world or the next. The day was pleasant. The air nervousness disappeared by the time the first lap to Shedlac was accomplished. The plane was steady—though the last half an hour before reaching Shedlac was decidedly uncomfortable. One man got sick. It was very bumpy like on a bad sea. Shedlac is a pleasant Canadian village. I made friends with the Curate, stayed overnight with him, the parish priest being away. Said 10 o'clock Mass next morning (Sunday), a lot of Communions. At the assembly at 11:00, the captain told me that the weather report was good. The trip to Shedlac took two and a half hours. We left for Botwood at 11:00 o'clock, arrived at 2:00, an easy trip. Very interesting sights over clear country. At Botwood we were to stay one and a half hours. We eventually decided (that is the captain did) to stay until six o'clock as fog was reported from the Irish coast and we could not arrive until late Monday, 10:30 instead of 8:30 Irish time. The weather report for crossing was most favorable, a strong following wind. We took on an extra passenger, making 31 in all. Botwood is a Protestant place. Had to drive inland 11 miles to visit a Catholic church. The priest was away, met some Catholics nevertheless. We left Botwood with light hearts and a load of 412 tons for Ireland—a wonderful trip. A passenger gave up his bed to me—had a wonderful night. Said Mass here at Foynes on landing. So that was the end of an adventurous flight, for which and for all the rest I am profoundly grateful to you. God bless you.

Yours very sincerely, in J. C.,

E. LEEN, C.S.Sp.

* * *

The drummers and buglers are practicing hard for the big parade during the County Fair which takes place the first week of October. We will have 32 children in the Corps and without the slightest doubt it will be the best thing in the entire parade! (Fr. Murnaghan, please take notice.)...

* * *

Merely having an open mind is nothing. The object of opening the mind, as of opening the mouth, is to shut it again to something solid.

EOUR PROVINCE

ial Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

NEW PROVINCIAL

VERY REV. GEORGE J. COLLINS, C.S.Sp.

OLUME SEVEN
NUMBER TEN

OCTOBER
1939

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OUR DEAD

During the Month of October we pray for:

Father Claude Francois Poullart des Places, founder of the Congregation of the Holy Ghost who died October 2, 1709.
Father David Fitzgibbon, who died October 1, 1928, aged 67 years.
Brother Marcis Fuchsolch, who died October 6, 1908, aged 74 years.
Father John Baptist Descours, who died October 9, 1917, aged 58 years.
Father Patrick Carey, who died October 10, aged 35 years.
Father John Griffin, who died October 10, 1935, aged 79 years.
Father Prosper Goepfert, who died October 11, 1914, aged 72 years.
Father James Richert, who died October 11, 1918, aged 75 years.
Brother Fulbert Heim, who died October 12, 1926, aged 64 years.
Father Xavier Lichtenberger, who died October 14, 1921, aged 64 years.
Father Fridolin Fromherz, who died October 18, 1902, aged 29 years.
Brother Gaudens Schneider, who died October 23, 1888, aged 52 years.
Father Emil Reibel, who died October 27, 1907, aged 45 years.
Father Anthony Rachwalski, who died October 28, 1920, aged 55 years.
Father Donat Schloesser, who died October 31, 1914, aged 55 years.

News

NEW C.S.Sp. PROVINCIAL IN THE U. S.

A cablegram from the Most Rev. Louis F. Le Hunsec, C.S.Sp., D.D., Titular Bishop of Europus, and Superior General of the Holy Ghost Fathers, was received on September 19, at the rectory of St. Mark the Evangelist, the provincial residence, 65 West 138th Street, New York City, announcing the appointment of the Very Rev. George J. Collins, C.S.Sp., as Provincial of the American Province, succeeding the late Very Rev. Christopher J. Plunkett, C.S.Sp., who died on August 17. The Mother House of the Holy Ghost Order is in Paris, France. Father Collins was born in Philadelphia, Pa., October 13, 1897, and made his early studies at St. Vincent's and at St. John's in Philadelphia, and at St. Francis Industrial School, Eddington, Pa. His preparatory studies for the priesthood were pursued at Holy Ghost Apostolic College, Cornwells Heights, Pa. He was ordained at Ferndale, Norwalk, Connecticut, on August 26, 1922. Since his ordination Father Collins has served as Provincial Secretary under Very Rev. Eugene Phelan, C.S.Sp., 1923-33, and with Very Rev. Christopher J. Plunkett, C.S.Sp., 1933-1939. He also filled the posts of professor of Liturgy, Canon Law, Moral Theology and Sacred Scripture, at various times between 1923 and 1931. For one term he was bursar of the community at Ferndale, Director of the Brothers and their Master of Novices when he was taken seriously ill. Since his recovery in 1933 he has resided with the Provincial in Harlem, New York, at the rectory of St. Mark the Evangelist.

In July 1938 he was one of the elected delegates to the General Chapter of the Order held at Paris, France.

MOST REV. JOSEPH BYRNE, C.S.Sp., D.D., AND FOUR HOLY GHOST FATHERS SAIL FOR EAST AFRICA

(NCWC) On Sunday, September 24, a solemn departure ceremony was held at the Seminary of the Holy Ghost Fathers, Ferndale, Norwalk, Conn., for three Holy Ghost Missionaries who have recently been assigned to the mission field of Kilimanjaro, British East Africa. The ceremony consisted of a procession to the Grotto of Our Lady of Lourdes where the young Missionaries consecrated themselves anew to the Apostolate. This was followed by Solemn Benediction of the Blessed Sacrament. Very Rev. George J. Collins, C.S.Sp., Provincial Superior of the American Province, presided. The Very Reverend James Marron, C.S.Sp., Principal Superior of Kilimanjaro was present. The following morning a Pontifical High Mass was sung by the Most Rev. Joseph Byrne, C.S.Sp., D.D., Vicar Apostolic of Kilimanjaro. Rev. Joseph M. Griffin, Director of the Society for the Propagation of the Faith, of the Diocese of Hartford, preached.

From Philadelphia

The three newly appointed missioners are Father Edward Duffy, C.S.Sp., Father Cornelius Hogan, C.S.Sp., and Father James White, C.S.Sp. All are from Philadelphia. They sailed on the 30th of September from Brooklyn on the *M. S. City of New York*, in company with Bishop Byrne and Father Marron. They will arrive in Kilimanjaro on the 25th of November.

The Holy Ghost Fathers for many years have been sending missionaries to Africa both from their European provinces and their American province. At present there are 35 American missionaries of the Holy Ghost Order in Africa.

Pioneers in African Missions

Just 96 years ago (in September, 1843), seven Holy Ghost Fathers went to Africa with Rt. Rev. Bishop Barron of Philadelphia and Rev. John Kelly of New York. Wasted by fever both Bishop Barron and Father Kelly were compelled to return to the United States, but the surviving Holy Ghost Missionaries remained in Africa. Since then, over 1000 members of the order have given their entire lives to labor in the Dark Continent.

Where almost a century ago the name of Christ was unknown, there are now complete Christian African villages, converted by Holy Ghost Fathers. Today the Order has the spiritual care of 2 Dioceses, 17 Vicariates Apostolic, 3 Prefectures Apostolic, and 3 extensive mission districts.

The Reverend John Walsh, C.S.Sp., was the first member of the American province of the Order to go to Africa. That was in 1897. When the late Theodore Roosevelt, some years ago went to Africa on a hunting and exploring expedition, he met there in the heart of the jungle Holy Ghost Fathers who had been stationed in Pittsburgh and Detroit.

The missionary activities of the Holy Ghost Fathers in the United States are principally in behalf of the colored people. Of the 130,000 Catholics to whom the Holy Ghost Fathers administer in this country, 35,700 are colored. Many young men from all parts of the East and Middle West are studying in the various colleges and seminaries of the Holy Ghost Fathers and not a few of them will, in all probability, some day go to the missions in Africa.

HOLY GHOST MISSIONARIES SAIL

Catholic Transcript

On the morning of Monday, September twenty-fifth, Most Rev. Joseph J. Byrne, C.S.Sp., D.D., was Celebrant at the Pontifical Votive Mass for the Propagation of the Faith said at the Seminary of the Holy Ghost Fathers, Ferndale, Norwalk, for the departing Missionaries. An eloquent sermon was preached by Rev. Joseph J. Griffin, Director of the Society for the Propagation of the Faith of the Hartford Diocese. Five days later, Saturday, September thirtieth, more than twenty-five

members of the Holy Ghost Congregation were gathered with their newly-elected Provincial Superior, Very Rev. George J. Collins, C.S.Sp., to give a hearty farewell to the departing band; a farewell from which a certain tenseness, due to the dangers of the voyage, was not absent.

His Excellency, Bishop Byrne, C.S.Sp., Very Rev. James Marron, C.S.Sp., Rev. Edward Duffy, C.S.Sp., Rev. Cornelius Hogan, C.S.Sp., and Rev. James White, C.S.Sp., left on the *City of New York*, a ship bound for British East Africa, whose normal passenger capacity is only sixty, but whose actual list counted one-hundred and fifteen, indicating crowded, if not uncomfortable traveling conditions for the two months' trip ahead. To advise belligerent forces, in no uncertain way of its neutrality, the boat had two immense American flags painted on its sides.

Kilimanjaro, British East Africa, where 35 American Holy Ghost Fathers are laboring, will welcome back its Vicar Apostolic, Most Rev. Joseph J. Byrne, C.S.Sp., and its Principal Superior, Very Rev. James Marron, C.S.Sp., while greeting for the first time Fathers Duffy, Hogan and White, come to announce Christ's gospel of peace and love.

PRIESTS AID NEGROES TO GET EMPLOYMENT

("The Bulletin", Augusta, Ga.)

New York: The first employment bureau for Negroes qualified to fill highly skilled and professional positions has been opened in Harlem by the Rev. Michael F. Mulvoy, C.S.Sp., pastor of St. Mark's Church, who has been accorded state-wide recognition as one of the best friends of the New York Negro.

Although numerous agencies have been set up to get menial jobs for Negroes, principally as porters or domestics, Father Mulvoy's bureau has been established to place degree-holding Negroes and others specially skilled in jobs worthy of their talents. He has canvassed 2,000 large corporations, government departments and other places of employment.

The results have amazed him, he confessed. Seventy-one Negroes have been placed in good jobs in the first three months of the bureau. Averaging $20 a week, and in some cases reaching $25, the jobs already found assure an annual influx of $75,000 extra into Harlem each year.

Father Mulvoy said that the progress made by Communists among the Negroes in Harlem has been achieved because "the Negro" is so far down the ladder he will co-operate with anyone who will help him."

The Philadelphia Tribune, Colored Paper

Philadelphia: St. Peter Claver's is located in a predominantly colored neighborhood. There is widespread unemployment and dire want in that section among the segment of society which Father Roach, rector of St. Peter Claver's, serves. One does not have to be a priest to want to help those who live amid squalor and want. Anyone with a heart that pumps blood instead of iced water cannot walk through this section without having the urge to try to bring at least a little comfort to these unfortunate people who struggle for a chance.

As a result of this feeling to assist, Father Roach has begun, at 1200 Lombard Street, "The Negro Industrial Advisory Bureau," which will serve as a free employment agency. Aside from trying to place those who deserve employment in jobs which they are capable of holding, it will be the purpose of the bureau to convince employers that colored citizens should be given an opportunity to work in business and industry.

While the idea is that of Father Roach, another priest, Father Michael Mulvoy, of New York City, started such a bureau in New York two years ago and has already had a great deal of success in finding jobs for colored people. So successful has it been, that it was determined to start such a bureau in Philadelphia. While Father Roach is a Catholic, the bureau will serve all faiths.

There are two important elements in the case at hand: (1) Convince employers of the need for giving jobs to colored citizens. (2) Finding competent help to give good service, so as to make possible the employment of other colored workers in similar positions. The facts must be faced squarely. There is prejudice which keeps colored people from receiving employment in most instances. And colored people must be honest and fair enough to admit that sometimes they lose jobs because of their own inefficiency and carelessness.

The general public is requested to give this movement its moral support. The service is free of all costs. There is sufficient money to conduct the experiment for several months. The hope, the desire and the ambition of the vast majority of colored citizens are to break through the bars which keep them from working for decent wages; wages sufficient for them to maintain themselves and families in respectable circumstances. If the bureau can even pull down one bar, its existence will be justified.

"STREAMLINED" JUNGLE TUNE BROUGHT TO AMERICA BY HOLY GHOST FATHER

(Excerpt—"Pittsburgh Press")

The melody of a pagan song chanted at night in the heart of the African bush, has been developed by a Pittsburgh conductor into a modern orchestral composition. It had its world premiere some time ago at a Federal Symphony Concert given at Central Catholic High School.

The weird tune was brought back to civilization by Reverend William E. O'Donnell, C.S.Sp., now professor of French at Duquesne, and who spent five years in Nigeria as a missionary.

It startled Father O'Donnell when he first heard it coming from the bush on a moonlight night, because he had noticed that the tribe in that particular spot of Dark Africa never sang melodies during their regular dances.

He had seen them clap their hands and pound the tom-toms as they danced. They had stomped the

ground in unison, in order to rattle seed pods tied around their knees. But on this night, a short, uncanny melody was sung over and over. It was a pagan religious dance by the men of the Igbo tribe.

When Father O'Donnell sought the secret of the melody, he was told that it had been handed down in the tribe for countless generations, probably hundreds of years. Even the words were a gibberish which the dancers themselves did not understand.

One evening after his arrival in Pittsburgh, Father O'Donnell played the tune on the piano for Dr. Joseph A. Rauterkus, organizer of the Department of Music at Duquesne, now director of the Federal Symphony Orchestra.

Dr. Rauterkus was impressed by the fragment of jungle music consisting of about ten notes. He thought it sounded Gregorian and that it may have been brought into Africa hundreds of years ago by missionaries. From the theme a short orchestral number was created. It lasts about four minutes.

"WE ARE NOT FOREIGNERS"

("The Call", Kansas City)

Bilbo, United States Senator from Mississippi, proposes that Negroes be colonized in Africa. Negroes are not going to Africa, and least of all voluntarily. Because we have been treated so badly that it passes observers' understanding how we love this country, many think of us as aliens. But we are not foreigners.

The great mass of Negroes are of ancestry that has been in America before it became a nation. Our part in the Revolution was the most natural thing in the world. This was our country! We fought also in the War of 1812, sighting the cannons on Perry's ships at Lake Erie and firing over the cotton bales with Jackson at New Orleans. When the tide of migration rolled across the Appalachians westward, we were there . . .

The trouble is that most Americans are so absorbed in their own affairs that they never have taken time to know the facts about this country. Take from the South what the Negro has meant to it, and it would be what the hills of Kentucky and Tennessee are today.

If anybody is to go to Africa, let Bilbo go. He is the kind of citizen whom this country can spare. Let him go over there with his ideas of keeping himself up by pushing somebody else down. Along with him, let the fellow go who would bring into this country the nationalism which is making Europe a hell.

We Negroes will continue to be good neighbors hating nobody and asking only a man's chance. We know nobody in Africa, and know less about how to make a living there. We will continue to be good Americans, because we love this country and believe that it will some day respect its promises and give us our rights.

CATHOLIC MISSION, BO, British West Africa. . . . Notice the change of address. BO instead of Blama. I was appointed superior here on July 6. The Pope advised the Bishop to make this his headquarters and at present an *episcopal palace* is being erected which will be my residence also. Here we have one of our largest schools in the country and there is an incipient Normal School for the training of teachers which was started this year. One of the Fathers has gone to the University of London to take a special course to qualify for this work.

There are also three non-Catholic schools here and a government school for the training of the sons of chiefs. We have conversions among the pupils of the latter school occasionally. This will be a help to us later on when they become chiefs in their own country and should we desire to establish missions in their chiefdoms. BO likewise is very centrally located. We can get to any part of the country from here within a day. It is also the terminus of the railway. There are about twenty Europeans residing here.

The Bishop expects to have the Seminary here when accommodations are arranged. I never dreamt of being superior of this place and was quite shocked when appointed. In a few years there will be four Fathers stationed here and several of the near missions will be run from this point. I am afraid I will need a great deal of tact to handle the different nationalities. . . . Please give my kindest wishes to Father Collins and my greetings to all. . . . Francis J. Haas.

OFFICIAL

Very Rev. George J. Collins, named Provincial Superior of the Province of the United States by the Superior General, Most Rev. Louis Le Hunsec.

* * *

The Provincial Procurator is now in residence at 65 West 138th Street, New York, N. Y.

* * *

Father Edmund R. Supple, Managing Editor of OUR PROVINCE.

* * *

Father Joseph T. Hanichek, Monastery of Our Lady of the Valley, Valley Falls, R. I.

Congrégation of the Holy Ghost
and the Immaculate Heart of Mary
30 rue Lhomond,
Paris—Ve.

BY DECISION OF THE SUPERIOR GENERAL of the Congregation of the Holy Ghost:

In all the houses and residences of the Congregation, there will be recited every day during the present hostilities:

3 PATERS—3 AVES—I GLORIA PATRI
and the invocation
REGINA PACIS, ORA PRO NOBIS.

These will be recited, preferably, at the visit to the Blessed Sacrament, after the noon-day meal.

Given at the Mother House, on the 4th of September, 1939.

✝ L. Le Hunsec,
Sup. Gen., C.S.Sp.

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 OCTOBER, 1939 No 10

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U S A

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Editorials

CONGRATULATIONS FR. COLLINS!

There are times in the lives of societies when there seems to be an inexplainable void. Things function naturally but there is still something missing. Such is the time when the head of a society is called to his reward.

The whole of Christendom underwent this experience in the past year when the announcement was made of the death of His Holiness, Pius XI, and such was the state of our Province when the shocking news of the passing of Father Plunkett was made known. But as always happens, this void is always filled by a successor. The world anxiously awaited the news of the election of Pius XI's successor, and it was thrilled at the announcement "annuntio vobis magnum gaudium, habemus Papam." With this, Catholics realized that they had a new spiritual leader and that the governing body of the Church was complete. So with us. The news of the election of a new Provincial brought with it a thrilled realization that our Province was complete, that we now have one to whom we can look as our Provincial Superior.

May we, therefore, offer you our heartiest congratulations, Father Collins, on your appointment, and may we also assure you that "magnum gaudium est nobis, quod habemus novum Superiorem."

DEPARTURE: From Brooklyn, N. Y., on the *M. S. City of New York*, (of the American-South African Line, Inc.), September 30, for Tanga: Most Rev. Bishop Byrne and Fathers James Marron, Edward Duffy, Cornelius Hogan, and James White.

BON VOYAGE!

The day fast approaches, the hours and minutes go swiftly. Why? It is their last day on the shores of the U. S. The adieus and hopes for a bon voyage are many. The ship's whistle bellows its final warning and the *City of New York* slowly backs away from its docks and points toward the horizon. It is then that the words of Christ, "Going, therefore, teach ye all nations," becomes a reality for our three new missionaries: Fathers Ed Duffy, Con Hogan and Jim White.

The sailing of missioners from our shores is a significant fact, as today practically the whole of Europe is thrown into a whirlpool of war. There men are fighting each other to gain power to further their own diabolical designs. Men are lined on both sides of the European battle front waiting their orders to advance to victory or—. And all this for Democracy which can be interpreted: want and desire for POWER. When our missionaries said good-bye to New York, they too were on their way to a war. Not, however, a war to bring about a democracy, but a war against the powers of evil that incite men to greed and avarice; a war against the devil who is utilizing every bit of his power to turn the hearts and minds of men from God to his, may we say, brain-child—Godlessness.

Fathers Ed, Con and Jim, you are going forth to do your Master's bidding. You are going forth to fight a battle. You are leaving, well equipped with power such as no man has, not even the angels of heaven. You are Priests, Missionaries. May God bless your labors, and it will ever be our prayer that yours will be a fruitful ministry in the vineyard of Kilimanjaro.

Our Levites

FERNDALE HERALD

Once again the whole scholastic body is back at the Dale to tackle another year. Most of the vacation stories have been told and retold already, but now and then a forgotten incident is remembered, to be brought forth with the hope that it will produce a laugh.

September 1st brought the young Fathers a break in the way of a trip to the Fair. We've heard it said that it is useless to go to the Fair for only one day, but the young Fathers seemed to think differently.

The 4th saw the opening of our annual retreat, preached by Father Supple, just back from Rome. A cool week made the retreat somewhat more comfortable than it might have been. With our spiritual energy renewed, then, by a week's retreat, and our bodies relaxed by a final pre-class holiday, we opened the year with a solemn Mass of the Holy Ghost on the 12th..

Two additions came to the scholasticate this year in the persons of two French confreres, Messrs. Heudes and Beriault. All the boys hastily brushed up on their French. One scholastic got quite a shock, though. The last-mentioned Frenchman speaks English. This scholastic, trying to be helpful at Mass, whispered to him "Voulez vous recevoir communion?" Imagine his chagrin when the other whispered back, "Yes, do you go all the way up to the altar?"

Father Kirkbride, our Superior set sail on the *S. S. Mauretania*, Aug. 26, for England.

Ferndale, bade adieu to Fathers Duffy, Hogan and White on the 24th of September. This year an attempt was made to revive the once extant custom of a "departure ceremony," and the attempt was a success. The ceremony began with a procession to the grotto, where our new missionaries renewed their Consecration to the Apostolate. This was followed by Solemn Benediction in the chapel. The whole event was brought to a climax with a banquet and an entertainment in the recreation hall. The significant feature of this particular ceremony was the presence of the parents and relatives of the new missionaries. From all appearances the visitors enjoyed themselves, particularly at the short scenes of the best plays produced by the "Theatre of the Dale" during the past three years. These scenes (from *Bachelor Born, You Can't Take It With You, My New Curate* and *Room Service*) were re-enacted by the scholastics and aroused memories in the minds of Fathers Ed, Con and Jim. We hope that these memories will remain with them and we hope, too, that in days to come, while under the blistering African sun, reminiscing on days of yore, they will remember us. Good-bye Fathers Ed, Con and Jim, the best of luck to you, and may God bless your ministry, and may we ask you to remember us, sometimes, in your prayers? So long, see you soon!

On Monday morning there was a Solemn Pontifical High Mass, celebrated by Bishop Byrne.

P.S. On Wednesday the 20th, Father Director broke into the singing class and announced that we had a new Provincial in the person of Father George J. Collins. In a spirit of joy the organist broke out into the hymn from Montani's Hymnal *Long Live the Pope*, and of course everyone got the connection and that is our sentiments now. May your regime be a long and successful one, Father, and may we add, in the name of the Scholastics, that we will be behind you with our prayers.

Now, as we go to press, we receive news of the appointment of our new Provincial, Very Rev. George J. Collins, an alumnus of the College (1912-1917). Congratulations! All of us here at Cornwells rejoice in your appointment and we promise our full co-operation in your regime. Prospere, procede et regna! or in the vernacular: Great success!

(To date OUR PROVINCE has received no articles from our Levites in foreign parts. Probably the war, probably censorship, probably tie-ups in the mails have stopped their articles. We hope that they are all safe and sound in their respective places.—Ed.)

SOUTHERN EXPOSURE

The Bishop of Mobile, Most Reverend T. J. Toolen, D.D., will soon inaugurate a Negro Conference of the Diocese patterned after those in the dioceses of the East. The plan followed by our Fathers in Philadelphia for the conversion of the Negro masses was discussed and favorably received by the Committee members. It will be brought forward as the main topic of discussion at the first general meeting . . . We all realize that there is a vast field in Alabama alone, I might even say Tuscaloosa alone . . . The Negro shopping district of this town is called, "The Blue Front." What puzzles me is the "Blue" end of it. The stores are yellow and the buyers black. Perhaps it's the atmosphere! Two boys from the parish wanted to go to St. Emma's Industrial School but cheap as the tuition was they were unable to make it. All due of course to the low wage scale of the parents; too bad . . . Tuscaloosa Blackface! Listen brother, yo ain't aimin to go a feudin is yo? Hesh yo mouf if you all don't want to be a human razor stropper! What a dialectition (?) . . . I once heard a truck driver in New Orleans make the quip that you could take the boy out of the country but you couldn't always take the country out of the boy. The following seems to bear him out. A farmer recently went into a hardware store in this city and did some tall buying of guns and ammunition. Upon being asked why he was buying so much stuff he replied, "Well, I see by the papers that Hitler might bomb Birmingham and that's getting a little too close for me, so I'm being prepared". . . Just picked up a choice morsel for "TIME". Having moved into the new rectory some of the Colored brethren got the idea that, "the Catholic priest got married and is setting up house keepin'." And some of the whites are no better informed! . . .

AFRICANA

As a rule a wife is well treated by her husband. The case of brutal treatment is exceptional and does not last long, for the relatives of the woman step in. Wives are certainly loved. It is a mistake to think that a wife is nothing more than a piece of furniture. She is in every sense of the word a helpmate.

As far as the economic life of a married couple go these are the duties of both husband and wife:

Man: construction of house, cleaning, planting and reaping, sewing, washing, the chase, fishing, buying and selling, guardian of road on journeys, (he carries spear and walks in front), making mats, bows, arrows and furniture, buries the dead, keeps house clean outside, prepares the sugar-cane for pombe.

Woman: cooks, draws water, firewood, carries loads on a journey, makes pombe, makes earthenware vessels, helps in the fields, feeds the young, keeps house clean inside.

The woman is helped in practically all her tasks by the children especially the young girls. She is far from being a drudge. After all, it is only the exception that she is obliged to go on long journeys carrying a load and as there are but two meals every day it is by no means hard to make enough flour for the family needs. The making of pombe is in itself a pleasure even though it means keeping good fires going.

Articles

A FOOL, FOR CHRIST'S SAKE

As we look around us in this day and age, we see many who are hurrying hither and yon in a mad rush for wealth, ease and power. Nothing is too difficult, nothing too foolish in their striving for these prized goals. They are fools! Yes, fools but the world looks up to them, even idolizes them as superior beings. Why? Because they are striving for something that the world considers as the ultimate in natural perfection.

The world looks down on the poor. These unfortunates are a menace to society and it barely tolerates one who dares lend one of these victims a helping hand. It even goes so far as to brand a charitable person as a "fool". Little does it realize that actually the one who gives a cup of cold water to one of these least will be the victor and the one who turns a deaf ear to the petitions of the hungry beggar and who attains the ultimate natural perfection in life is the FOOL.

There have been in the past many fools for Christ's sake, fools who have given up all to help better the conditions of the poor. And today? Do we have any such? One fool lives in Harlem. The one white person in a colored apartment house. There she gives her every thought and energy to serving "Christ the Negro" because in the Negro she sees the most downtrodden of creatures being victimized through no fault of his own and here again "as ye do it to the least of these my brethren, ye do it to me," applies.

Born of Russian nobility with all the good things of life apparently hers by right, Catherine de Hueck learned in the Bolshevik revolution how little worldly things counted when she was faced with starvation. Escaping from Russia penniless she was forced to earn her living as best she could and a very good best it turned out to be. Her financial returns would make most men envious. But all this she gave up, and under the direction of a priest and a bishop, has dedicated her life to work among the poor, fighting Communism by the one real practical weapon of a true Catholic life among the poor, loving them because Christ loves them. Now she is in Harlem devoting the magnificent energies and gifts that God has given her by showing us how the Catholic laity can share with the religious who have led the way and who carry the burden of bringing social justice into the lives of the very poor,

How is she supported? Her lectures and articles bring in a certain amount of her work but help comes mostly from the Holy Ghost. A thumbnail sketch of an incident shows this dependence on the Holy Ghost. Her capital (beyond the promise of her room rent) when she arrived in Harlem consisted of three dollars in cash and a picture of Blessed Martin de Porres. Her first two nights were spent on the floor covered with newspapers because its donor forgot to send her bed!

Gradually her work is developing and in addition to her one room is a store which serves as a club room for the CYO, which is open daily for the members, and a library center for adult activities. Not so long ago the Baroness' bank balance was three dollars. A few days before it was twenty-eight dollars but a Negro girl to whom a scholarship had been given by a Western college, needed bus fare to get there and that took twenty-five dollars. And so it goes. Where is the food coming from for her and her staff? That does not worry her as it would us. She has absolute confidence that the Holy Ghost will provide money and other supplies to enable her to live and carry on her work. Very real and exacting work it is, and in return she has the love of the Negroes to whom she generously gives her love in Christ's name.

It is our firm conviction that in time to come when all mankind will be summoned to render an account of its stewardship, this one "Fool for Christ's sake" will hear the words which will not be accorded to the worldlings—"Well done good and faithful servant . . . Enter thou into the joys of eternal life."

NAMES

What's in a name? This question may seem to some to be nonsensical, but when we stop to realize that a name besides being a person's main characterising point, may also have a meaning. Thus to some, the study of names is an interesting hobby. However, to those in certain countries it is a necessity.

In Africa a right knowledge of the names of any one native is a big help to the understanding of that native's place in his own clan, and it also conveys such information as: the father's name, the father's country, the mother's clan, the name perhaps of the woman who assisted the mother in labour or some event which happened at the time of the birth: it often tells us whether the child is the eldest or again it may inform us of the fact that an *Mganga* had to be called in. Another point is that one or other of the names may carry with it a certain power or right to rule. Let us take an example of one of the native's names in Kilimanjaro:

Emile Mzeri Kusaka Kisome Nyange Sanekondo Kilangilo (and its variations: *Mwevuti, Mwempanga*) *Zaamzimba* (and its variations: *Zaamaria, Zaamlangwa*).

Emilie: This is his Christian name.

Mzeri: This name comes automatically: It is the name of Emile's father.

Kusaka: This was the name Emile received from his *Baba Mdogo* or his father's younger brother. The name may be conferred by the *Baba Mkubwa* or his father's older brother. In actuality it is the name of the father's father, or the giver's father.

Kisome: This is the name given by the *Mjomba* or the maternal uncle. It is the name of the mother's or the *Mjomba's* father.

Msulwa: This is the *Mdala*. The *Mdala* is the woman who assisted the mother in labour. She is generally an old woman and she remains with her patient for about three weeks. She keeps the house, prepares the food, feeds and bathes her patient and is paid, besides her board, about four shillings. On the second day she takes the child outside the house in an *Ungo* and taking the child from the *Ungo* she throws this latter on the ground and confers a name. She may or may not give her own name. It is not uncommon for her to confer such names as: *Mhina* for a boy and *Nemhina* for a girl. In the case of a first child she may call it: *Mgumbo* for a boy and *Mkegumbo* for a girl, that is if there was a famine in the country. Again we find such names as: *Chamgunda* (born in a field) or *Chausiku* (born in the night), etc. Now it can happen also that the *Mdala* is told to give a certain name. This name as in the case of *Msulwa* was formerly born by a member of the mother's clan and Emile claims that if he died and the old people of his clan wanted to hold a *Mviko* in his honor it is by this name he would be called in the litany of the *Mizumu* names.

Nyange: This is the name given by the mother. It is the name of a former big chief of her clan or perhaps of her *Mlango*. This name carries a certain amount of respect as well as a certain manner of salutation. The word itself means frog but it refers to a special kind of frog which has the habit of shooting water towards the rear each time it leaps. A bearer of a name of this kind is not properly addressed when addressing him in the ordinary way by the use of this name. You cannot go up to him and say *Jambo Nyange* as you would *Jambo Kisome* or *Msulwa* or *Kilangilo*. If one wishes to address Emil by the name of *Nyange* the proper thing to say is *Sevijula* for there are many kinds of frogs in the river. And he will reply *Mlikadu* or yes, but a frog is a frog or they are all the same.

Sanekondo: This is the name of the husband of the *Mama Shangazi* of the father (father's sister). The day on which a girl is to marry, the sisters of the bridegroom come to the bride's house. They walk in through the half-opened door for they are expected. Female relatives of the girl are present, the girl herself is hidden away in a corner. These sisters called *Wasekirosi* without a word make a search of the home and when they find the hidden girl they place a necklace of white beads on her neck and at the same time give her the name of their own *Mama Shangazi*, who is also the *Mama Shangazi* of the bridegroom. If the girl eventually gives birth to a female child, this child will receive that name; if the first child is a boy he will be given the name of the husband of that *Mama Shangazi*.

Kilangilo (and its variations: *Mwecuti, Mwempanga*): This is the principal name. It is the name of the father's clan (*ukoo or Kungugo*). This name varies with children of a clan but remains constant for members. As this variation of the principal requires a little explanation we will give it here. Let us suppose that a certain man whose clan name was *House* and after his marriage he had sons and daughters. The very first thing we would remark would be that the sons are called *Mwehouse* or perhaps *Semhouse* or *Mhouse*, and the girls would be called *Mlahouse* or *Mamhouse*. These prefixes used only for this name are very common and seem to mean Son of and Daughter of. Now a child of a *House* is a son of a *House* or a *Room* or a *Kitchen* or a *Coal-cellar*, etc. Therefore it is quite in order to address children of a clan by such names. Now as a matter of fact the clan of the man we are talking about here is *Mzimba* or lion. He is a real Lion but his children are cubs. Therefore we may call anyone of his children *Mwanamzimba* or *Mwanadikala* or any other variation pertinent to cub. And it would be an insult even to dream of thinking that it is an insult to call a child of the *Mzimba* clan *Mwanadikala*. In the *Uluguru* these variations are called *Matakamo* names and in these names are found a few sacred ones called *Malimazo*. Now the reason here for *Kilangilo* and its variations of *Mwevuti* and *Mwempanga*, is to show that the variations do not always show a relation to the principal name. As a matter of fact all three names are principal names in this sense that they change with the place. Here is the mythical story inre the origin of this name *Kilangilo* and its variations, if they are real variations.

Three nameless men met one day and decided to hold a rendezvous at a certain well known place. Two attended. The other was named *Mwevuti* by them because they had got word that on his way to the rendezvous he was obliged to shade himself under a *Mvuti* tree because of the heat of the sun. Another meeting was arranged but again one of the nameless ones absented himself because he had to go to visit a cave. Thus he was called *Mwempango*. (*Mpango* is the word for

cave). The only two to attend the third meeting were *Mwevuti* and *Mwempango* and they named the absent one *Kilangilo* because he followed a flock of birds in the hope of getting meat. The word means he who watches birds. Now Emile, at Mhonda, is called *Kilangilo* because the original came from here. At Nguu to the north he is *Mwevuti* whilst more west he is *Mwempango*. But all three names are his as well as anyone else who has one of them.

Zaamzimba (and its variations *Zaamaria, Zaamlangwa*): *Zaamzimba* is really not a name. It shows the clan of the bearer.

Thus we have attempted to illustrate by way of an example the meaning of a native's name. It would be interesting to take many such examples. But besides being interesting it is necessary for those who attempt to study relationships to know just how to go about it. However when one has to keep records of such names, etc., etc., it proves to be quite a job. It is no joke when *Msulwa* a couple of days before marriage comes along and tells you that his name is *Mzeri* and when all the records have been looked over there is no trace of either. Eventually one finds that the name given is *Kisome*. That's where the headache comes in . . .

—Excerpts from a Missioner's notebook.

THE HOLY GHOST PRAYER BOOK

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AN ENTREATY

A ship is in distress
Tossed on a sea of space;
Outcast and much oppressed—
It is my down-trod race!

Send out your S.O.S.,
To God to give us aid;
Pray Brethren! Pray your best
For force to be allayed.

Ask Him to calm the sea,
Stop winds of prejudice;
Guide us, hold us alee—
Let right replace the rest.

—H. McKnight, St. Mark's C.Y.O.

PERPETUAL VOWS

at Ferndale.

September 14: Father James Sullivan

September 20: Mr. Francis Duffy

September 23: Mr. William Holmes

October 10: Mr. Edward Clifford

PROFESSION

at Ridgefield

September 22: Mr. Raymond Shanahan

ARRIVALS

at Ferndale

September 10: Mr. Frederic Heudes (France)

September 17: Mr. Marcel Beriault (Canada)

* * *

From reports that we have received, we are grieved to learn that the war has called many of our Fathers, Scholastics and Brothers. In our charity we should remember them and ask Our Lord to protect them and when peace is once more restored, to bring them back to their respective houses unharmed. At present there is one Father left in Rome.

* * *

25 YEARS AGO

(From the Journal)

Tuesday, October 6: After grace was said before supper, Fr. Heizmann addressed us and told us that Father Byrne had been appointed Superior of Ferndale by the Superior General. He welcomed him to the office and then called for three cheers for the new superior. They were given heartily. Fr. Byrne replied and concluded by saying that as it was customary on such occasions to have some extra recreation, tomorrow would be a free day. Tu autem was given.

ARRIVAL: On the *S.S. President Roosevelt*, (United States Lines) at New York, September 28 from Cobh: Father Kerry Keane.

SIXTH ANNIVERSARY

OUR PROVINCE

NOVEMBER, 1933

PUBLISHED MONTHLY
BY
THE HOLY GHOST FATHERS
Ferndale, Norwalk,
Connecticut

TO OUR SUPERIOR

Very Reverend Martin A. Hehir, C.S.Sp., LL.D., Litt.D.
We Dedicate This First Issue of "Our Province"
With Our Heartiest Felicitations
on the Occasion of
The Golden Jubilee of
His Ordination to The Holy Priesthood

VOLUME ONE NUMBER ONE

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OUR DEAD

DURING THE MONTH OF NOVEMBER WE PRAY FOR:

Father William Healy, died November 2, 1920, aged 75 years.
Father Michael Dangelzer, died November 3, 1912, aged 62 years..
Father Joseph Burgess, died November 4, 1923, aged 43 years.
Rt. Rev. Monsignor William F. Stadelman, died November 6, 1928, aged 59 years.
Brother Tertullian Moll, died November 10, 1922, aged 60 years.
Father Martin O'Donoghue, died November 24, 1924, aged 54 years.
Brother Englebert Wisser, died November 24, 1930, aged 91 years.

News

OFFICIAL

TRANSFERS AND APPOINTMENTS:

Father Patrick McCarthy, Our Lady of the Blessed Sacrament, Philadelphia, Pa., assistant,
Father Francis Cooney, Opelousas, La., assistant,
Father Francis Walsh, Notre Dame, Chippewa Falls, Wis., assistant,
Father John Haines, New Iberia, La., assistant,
Father Francis Schillo, Portsmouth, R. I., assistant,
Father Edward Dooley, Bay City, Mich., assistant, *pro tem.*,
Father Charles Connors, New York, N. Y., assistant, provincial secretary,
Father William Mullen, Sacred Heart, Detroit, Mich., assistant.
Father Richard Wersing, Tulsa, Okla., assistant.
Father Louis Spannagel, St. Anthony's, Millvale, Pa., *pastor emeritus*,
Father Michael J. Sonnefeld, Holy Family Institute, Emsworth, Pa.
Father Thomas A. Wrenn, Holy Ghost parish, New Orleans, La., assistant,
Father John F. Dodwell, Marksville, La., pastor,
Father Charles A. Kapp, St. Anthony's, Millvale, Pa., pastor,
Father Peter A. Lipinski, Bay City, Mich., assistant,
Father Francis J. Nolan, St. Joseph's House, Phila., Pa.,
Father August J. Assmann, St. Anthony's, Millvale, Pa., assistant,
Father Francis J. Fitzgerald, Ferndale, bursar,
Father Alphonse J. Favre, Holy Ghost parish, Chippewa Falls, Wis., pastor,
Father James A. Murnaghan, Isle Brevelle, La., assistant,
Father Joseph L. Duffy, Cornwells Heights, Pa., bursar,
Father Joseph E. Landy, St. Peter Claver's, Phila., Pa., assistant,
Father James J. Sheridan, Notre Dame, Chippewa Falls, Wis., assistant,
Father Edward F. Dooley, Cornwells Heights, Pa.
Father Stephen A. Zamborsky, Holy Ghost parish, Chippewa Falls, Wis., assistant,
Father Edmund R. Supple, St. Mark's New York, N. Y., assistant,
Brother Daniel Tuerkes, Ridgefield, Conn.,
Brother Columba Leddy, Ridgefield, Conn.,
Brother Stephen Bores, Duquesne University, Pittsburgh, Pa.

DECREE OF THE SACRED PENITENTIARY CONCERNING THE PORTIUNCULA

Apostolica Sedes, nostris praesertim temporibus, cum in concedendis Indulgentiis, tum in earum acquisitione faciliore reddenda, maiore cotidie assolet largitate uti.

Quam ad rem Ssmus Dominus Noster PIUS Divina Providentia Pp. XII, id vehementer exoptans, ut christianus populus pretiosum eiusmodi Ecclesiae thesaurum uberiore usque modo participet, itemque ut animae piaculari igne expiandae hac ratione magis in dies magisque iuventur, in audientia subscripto Cardinali Paenitentiario Maiori die XXII mensis Aprilis, a. MDCCCC XXXIX impertita, ad plenariam quod attinet Portiunculae Indulgentiam lucrandam, pro impensissima pietate Sua, hoc decernere dignatus est, ut scilicet, abrogato n. V Decreti "Ut septimi pleni" ab hoc Sacro Tribunali die X mensis Iulii a. MDCCCCXXIV editi, omnes Ecclesiae Cathedrales et Paroeciales, ac praeterea aliae Ecclesiae aliaque Oratoria—pro quibus, in amplioribus praesertim Paroeciis ex prudenti locorum Ordinarii arbitrio, fidelium commodum id postulare videatur—a Sacra Poenitentiaria Apostolica, per supplicem libellum ab Ordinario commendatum, Portiunculae privilegium obtinere possint. Contrariis quibuslibet minime obstantibus.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die 1 Maii, 1939.

L. Card. Lauri, Paenit. Maior

L. S. S. Luzio, Regens

EXTENSION OF THE INDULT OF THE PROPAGANDA PERMITTING THOSE IN MISSION TERRITORIES TO CELEBRATE MASSES OF CERTAIN FEASTS ON THE FOLLOWING SUNDAY

S. Congregatio de Propaganda Fide
Prot. No. 2093/39

Beatissime Pater,

Procurator generalis Congregationis S. Spiritus, ad pedes Sanctitatis Vestrae provolutus, humiliter petit renovationem Indulti quo facultas conceditur, in omnibus domibus quae sunt in Missionibus vel Diocesibus quae dependent a S. C. de Propaganda Fide, celebrandi unam Missam de festis infrascriptis, in Dominica quae sequitur festum, dummodo haec Dominica non occurrat cum alio festo primae classis nec ipsa sit primae classis. Festa de quibus supra sunt:

Immaculata Conceptio B.M.V.
BB. Martyres de Uganda (2 *Junii*)
Purificatio B.M.V.
S. Petrus Claver (9 *Septembris*)
Sacratissimi Cordis Iesu,
S. Theresiae a Iesu Infante (3 *Octobris*)
S. Francisci Xaverii (3 *Decembris*).

Et Deus . . .

Sacra Congregatio de Propaganda Fide, vigore facultatum sibi a Sanctissimo Domino Nostro PIO Prov. Div. Papa XII tributarum, petitam prorogationem concedit in forma et terminis praecedentis Rescripti, ad aliud quinquennium.

Datum Romae, ex Aedibus eiusdem S. Congregationis de Propaganda Fide, die 24 mensis Iunii, anno D. 1939.

Celsus Costantini,

L. S. Secretarius.

ADMINISTRATIVE ACTS

The following appointments have been made by decision of the General Council, under date of July 8:

Father Charles WALTHER, Principal Superior of the District of Dakar;

Father James MARRON, Principal Superior of the District of Kilimanjaro;

Father Michael FINNEGAN, Principal Superior of the District of Zanzibar.

The following appointments have been made by various decisions of the Superior General:

Father Emile MULLER, General Council, Superior of the Mother House;

Father Charles REMY, Superior of Chevilly;

Father Leon CROMER, Superior of Langonnet;

Father Joseph VALY, Superior of Pire;

Father Charles BOURQUI, Superior of Bouveret;

Father Joseph HASCHER, Superior of Blotzheim;

Father Lucien ROZO, Superior of Saint Ilan;

Father John ENGLISH, Superior of Blackrock;

Father Edward LEEN, Superior of Kimmage;

Father Vincent DINAN, Superior of Rockwell.

* * *

NEW RESIDENCE:

By decision of the General Council, under date of July 13, the establishment of the new residence of BODMAKAK, in the District of Douala, has been authorized.

NEW ADDRESS:

Our Lady of Lourdes Rectory, P. O. Box 355, Abbeville, La.

* * *

PRONOUNCEMENT OF VOWS:

Profession:

At Ridgefield, September 28, 1938, the novice Brother THADDEUS Trangese, born on December 8, 1914 at New Haven (Hartford);

At Saint Alexander, June 8, 1939, the novice Brother OMER Rollin, born on July 2, 1918, at Saint Hermas (Montreal);

At Knechtsteden, June 21, 1939, the Novice Brothers:

JORDAN Schmitz, born on August 10, 1919, at Kapellen;

LEONARD Drexler, born on November 30, 1919, at Jackerath;

WERNER Kaldemorgan, born on July 5, 1919, at Essen-Rellinghausen.

At Montana, July 27, 1939, the novice Cleric Mr. Yvon MORANVILLE, born on September 27, 1914, at Nomininque (Mont-Laurier).

Renewal of Vows for Three Years:

At Speyer, May 9, 1939, Brother PROTASIUS John;

At St. Martial, May 31, Brother WILLIAM Chatelain;

At Pittsburgh, June 10, Mr. Robert McGRATH;

At Fribourg, Switzerland, October 15, 1939, Mr. Joseph Rengers.

At Donaueschingen, June 21, Brother ANASTASIUS Homberg;

At Knechtsteden, June 21, Brothers BERNARD Prestel, MAJELLA Schmitz, MARIA - JOHANNES Jakobs, MARIA-RICHARD Bongartz;

At Baarle-Nassau, June 22, Brothers MARCELLINUS Hageman, MODESTUS van Dijk, VALERIUS Roedoe;

At Weert, June 22, Brother KOENRAAD Maulenbroeks; June 29, Brother SIMPLICIUS Vermeulen;

At Chevilly, June 25, Brother RENE de Quatrebarbes;

At Neufgrange, July 12, Brothers ANTONIN Goeller, POLYCARPE Grob;

At Gemert, July 28, Messrs. Charles van ZEELAND, Cornelius van UDEN; July 29, Mr. John KISSEN

Perpetual Vows:

At Castlehead, September 8, 1938, Mr. Bernard O'MALLEY;

At Knechtsteden, April 14, 1939, Messrs. Franz KLOKE, Matthias FLOCK, Joseph LENOIR, Joseph DOES, Wilhelm HUNDT, Wilhelm FRANKEN; May 24, Mr. John BISCHOFF;

At Brazzaville, May 28, Father Raymond de LAMOUREYRE;

At Knechtsteden, June 21, Brother MARIA-GEORGE Werner;

At Chevilly, July 1, Messrs, Peter CAMELAN, Edward CARRICK;

At Viana do Castelo, July 1, Mr. Antonio CARDOSO.

* * *

ADVANCEMENT TO HOLY ORDERS:

At Ferndale, June 15, Bishop Byrne, Vic. Apost. of Kilimanjaro ordained the following to the Priesthood:

Fathers: Joseph LAURITIS, Edward CURRAN, Ambrose LEECH, John DONOHUE, William HOGAN, Paul FORD, John MUKA, Charles TROTTER, Vernon GALLAGHER, Chester MALEK, James SULLIVAN.

June 16, Bishop Byrne conferred Tonsure on:

Messrs. Henry HALEY, John GILLIGAN, John McHUGH, James McNAMARA, Thomas FLANAGAN, John BURNS, Roland COOKSON, James O'REILLY, Francis STOCKER, Francis CURTIN, Paul O'DONNELL.

At Chevilly, July 1, The Superior General conferred Tonsure on:

Messrs. John DUTOUR, Henry PEDURAND, Edward PEET.

—and the First Two Minor Orders on:

Messrs. Adolphe CALVET, Edward CAMPBELL, Peter DEVINS, Emile FELIERS, Lucien FREY, Herve GOUEROU, Paul GROELL, Stephen KRZOSKA, Herve LE LAY, Emmanuel MARMY, Charles MASSEREY, Francis RAEMY, Oscar REY, John SERAFIN.

—and the Two Last Minor Orders on:

Messrs. Cyr CRETTAZ, Joseph GOLEBIENSKI, George GUIBERT, Peter JACQ.

At Chevilly, July 2, The Superior General ordained the following Subdeacons:

Messrs. Edward CARRICK, Jean-Marie DESMARQUEST, Robert PINCHON.

—and the following Deacons:

Messrs. Armand BENDER, Marcel BIARD, Victor BOUSSANT, Wenceslas BRZOZOWSKI, Eugene CLIVAZ, Auguste CRESPEL, Richard CUMMINS, Peter DECK, Arthur EMERY, Dean FINN, Stanislas FORYS, John FOURNEL, Gabriel GAVAUD, Julien GAYET, Louis GOURIO, Stephen GRIENENBERGER, Ernest HAEGELI, Edouard HAMELBERG, John HYERNARD, Rene LAMAZE, Marcel LE BERRE, Francois LE BOURHIS, Peter LE BOURHIS, Maurice LE MAILLOUX, Seraphin MASSY, Peter MATHIEU, Joseph MATHIS, Peter MICHEL, Gerard de MILLEVILLE, Louis NICHOLAS, Raymond NICOUD, John OBARSKI, Felix PERRIOT, Albert POUGET, Ernest SCHUMACHER, Gilles SILLARD, Charles SURGAND, Victor THIEL, Andre USINIER, Michel VIATTE, Charles WERLEN.

At Viana do Castelo, July 2, Bishop Pinho, Bishop of Angola and Congo conferred Tonsure on:

Messrs. Avelino COSTA, Jose SEQUEIRA, Jose ANDRINO, Guilherme RIBEIRO, Custodio FERREIRA.

—the Two Last Minor Orders on:

Messrs. Manuel MORAIS, Albano MATOS, Crispim MARTINS, Ernesto SA, Joaquim PINTO, Americo FERREIRA, Antonio ALVES DE OLIVEIRA, Joaquim MARTINS.

—Bishop Pinho also elevated to the Subdiaconate:

Messrs. Agostinho PINHEIRO, Albilio TEIXEIRA, Joao TAVARES, Firmino CARDOSO PINTO, Antonio CARDOSO NARO.

At Liege, July 2, Bishop Kerhofs, Bishop of Liege elevated Mr. Andre REMY to the Diaconate.

At Louvain, July 9, Bishop Ladeuze, Rector of the University elevated the following to the Priesthood:

Fathers Joseph SCHMETZ, Francois LEFEVRE, Auguste REVEILLON, Andre REMY.

At Fribourg, the Superior General elevated the following to the Priesthood:

Fathers Louis CARRON, Maurice CURTIN, Prosper DODDS, Alois GAIST, Gabriel GIROUD, Edward HOLMES, Paul LIPPERT, Brendan McCOURT, Francois MIENTKI, Joseph MORONEY, Pedro VALDEZ, John WALSH.

* * *

CONSECRATION TO THE APOSTOLATE:

At Ihiala, December 8, 1938, Father Thomas RONAYNE, . . . Mass the 28th of the month.

At Knechtsteden, June 21, 1939, Brother MARIA-GEORGE Werner.

At Ferndale, June 15, 1939, Fathers:

	MASS THE		MASS THE
Edward Duffy	20th	David Ray	28th
Robert Eberhardt	24th	John Rondeau	29th*
Cornelius Hogan	25th	Maxim Therou	30th*
Frederick Lachowsky	26th	James White	31st*
William Pixley	27th		

At Chevilly, June 2, Fathers:

	MASS THE		MASS THE
Roland Auger	1st	William Hagan	24th
Herve Autret	2nd	Antoine Husser	25th
Francois Baniel	3rd	Joseph Jackson	26th
Charles Berclaz	4th	Emmanuel Jezo	27th
Michel Bernard	5th	John Lacroix	28th
George Boetsch	6th	Antoine Laurent	29th*
Aloyse Bubendorff	7th	Antoine Lawen	30th*
George Buisard	8th	Andre Loucheur	31st*
Peter Camelan	9th	Louis Mancel	1st*
Rene Chamagne	10th	Joseph Michel	2nd
Albert Claer	11th	Germain Minder	3rd
Bernard du Crest	12th	Emile Morgen	4th
Joseph Cucherousset	13th	Medard Offtinger	5th
John David	14th	Adrien Raboud	6th
Gaston Deville	15th	Albert Roussel	7th
Charles Devillers	16th	Eugene Schaal	8th
Robert Duxbury	17th	John-Baptist Schoeffel	9th
Valentin Fluck	18th	Paul Schouver	10th
Marcel Frey	19th	Lucien Siegel	11th
Auguste Gremion	20th	Albert Specht	12th
Leon Gresser	21st	Louis Tapin	13th
Gerard Guenee	22nd	James Taylor	14th
Paul Guillaume	23rd		

(*) Or the last day of the month.

At Viano do Castelo, July 2, Fathers:

	MASS THE		MASS THE
Francisco da Rocha	23rd	Manuel Geraldes	17th
Pedro Pereira	20th		

At Bydgoszcz, July 2, Father:

	MASS THE
Joseph Krzoska	20th

At Louvain, July 9, Fathers:

	MASS THE		MASS THE
Auguste Baeten	13th	Peter Francis	15th
Jules de Weerdt	14th	Louis Simon	16th

At Kimmage, July 11, Fathers:

	MASS THE		MASS THE
Henry Byrne	17th	Joseph Likely	24th
Joseph Carter	18th	Naill Macauley	25th
Joseph Corless	19th	Timothy O'Driscoll	1st
Charles Flynn	20th	William Roche	3rd
Patrick Fullen	21st	William Schultze	4th
Peter Gilsenan	22nd	Frederick Weber	5th
Patrick Kennedy	23rd		

At Gemert, July 11, Fathers:

	MASS THE		MASS THE
Joseph Compen	26th	Martinus Koolwijk	6th
Andrew Crommenacker (v. d.)	27th	Adrianus Laat (de)	7th
		Gerard Liebregts	8th
William Eeden (v. d.)	28th	Christianus Meijl (van)	9th
Peter Hout (van)	29th*	Gerard Veer (v. d)	10th
Fredericus Kahlert	30th*	John Azlm (v. d)	13th

At Gemert, July 20, Father:

	MASS THE
Peter Reumers	11th

At Gemert, July 27, Father:

	MASS THE
Matthaeus Geurts	30th*

At Fribourg, July 23, Fathers:

	MASS THE		MASS THE
Patrick Curtin	28th	Claude Montes de Oca	18th
Anthony Hampson	16th	Michael O'Carroll	19th
Bernard Kelly	17th	Patrick Walsh	2nd

(*) Or the last day of the month.

THE DIVISION OF THE PERSONNEL FOR 1939

The number of Fathers who made their Apostolic Consecration this year, in the Congregation, is 121.

Here we give a list, by provinces, of the name of each Father and his appointment.

A second list gives the personnel of the newly consecrated Fathers. The names of those Fathers who have been consecrated for some time but have received a new appointment and also the Fathers of the Colonial Seminary, are in parentheses.

1°. PROVINCE OF FRANCE (45 Fathers)

FATHERS:

Arthur d'Agrain	(Novice-Priest)	John Lacroix	France
Roland Auger	Diego-Suarez	Antoine Laurent	Yaounde
Herve Autret	Guadeloupe	Antoine Lawen	Gabon
Francis Baniel	Senegal	Andre Loucher	Yaounde
John Barassin	Rome	Louis Mancel	Majunga
Charles Berclaz	Majunga	Joseph Michel	Loango
Michel Bernard	Douala	Germain Minder	France
George Boetsch	Martinique	Emile Morgen	France
Aloyse Bubendorff	Loango	Medard Offtinger	Haiti
George Buisard	Diego-Suarez	Adrien Raboud	French Guinea
Peter Camelan	Douala	Albert Roussel	Brazzaville
Rene Chamagne	French Guinea	Eugene Schaal	France
Albert Claer	Gabon	John Baptist Schoeffel	Brazzaville
Bernard du Crest	Gabon	Paul Schouver	Senegal
Joseph Cucherousset	Oubangi-Chari	Valetin Fluck	Douala
John David	Mauritius	Marcel Frey	French Guiana
Gaston Deville	Reunion	Auguste Gremion	France
Charles Devillers	France	Leon Cresser	Guadeloupe
Gerard Guenee	Brazzaville	Lucien Siegel	Oubangi-Chari
Paul Guillaume	Yaounde	Louis Spaeth	Kroonstad
Antoine Husser	Counene	Albert Specht	France
Emmanuel Jezo	France	Louis Tapin	Diego-Suarez
		Charles Triclot	France

2°. PROVINCE OF IRELAND (20 Fathers)

FATHERS:

Henry Byrne	Zanzibar	Joseph Corless	Ireland
Joseph Carter	Ireland	Patrick Curtin	Zanzibar
Charles Flynn	Sierra-Leone	Joseph Lynch	Zanzibar
Gerard Foley	Zanzibar	Domnal Macauley	Ireland
Patrick Fullen	Zanzibar	Claude Montes de Oca	Trinidad
Peter Gilsenan	Onitsha-Owerri	Michael O'Carroll	Ireland
Anthony Hampson	Ireland	Timothy O'Driscoll	Onitsha-Owerri
Bernard Kelly	Ireland	William Roche	Zanzibar
Patrick Kennedy	Onitsha-Owerri	Patrick Walsh	Onitsha-Owerri
Joseph Likely	Zanzibar	Joseph Whelan	Ireland

3°. PROVINCE OF GERMANY (19 Fathers)

FATHERS:

Wilhelm Brauers	Upper Jurua	Leo Perder	Onitsha-Owerri
Adolf Fritz	Upper Jurua	Rudolf Pleuss	Kroonstad
Arnold Fuss	Benoue	Michael Reiff	Germany
Frederick Glib	Germany	Wilhelm Schulze	Onitsha-Owerri
Jakob Grossman	Benoue	Gerhard Seifried	Onitsha-Owerri
Roman Hoffman	Germany	Joseph Sporndli	Onitsha-Owerri
Arnold Humpert	Onitsha-Owerri	Wilhelm Tenten	Germany
Alfons Magin	Germany	Frederick Weber	Onitsha-Owerri
Egon Milichram	Upper Jurua	Joseph Wipper	Germany
Heinrich Pantforder	Upper Jurua		

4°. PROVINCE OF PORTUGAL (3 Fathers)

FATHERS:

Manuel Geraldes	Counene	Francisco da Rocha	Portugal
Pedro Pereira	Lounda		

5°. PROVINCE OF THE UNITED STATES (11 Fathers)

FATHERS:

Edward Duffy	Kilimanjaro	David Ray	United States
Robert Eberhardt	Arecibo	John Rondeau	Millvale
Cornelius Hogan	Kilimanjaro	Louis Schenning	United States
Frederick Lachowsky	Mt. Carmel	Edmund Supple	United States
William Pixley	Isle Brevelle	Maxim Therou	Okmulgee
		James White	Kilimanjaro

6°. PROVINCE OF BELGIUM (4 Fathers)

FATHERS:

Auguste Baeten	Counene	Peter Francis	Portugese Congo
Jules de Weerdt	Katanga	Louis Simon	Belgium

7°. PROVINCE OF HOLLAND (14 Fathers)

FATHERS:

Joseph Compen	Cubango	William Eeden (v. d.)	Bagamoyo
Andreas Crommenacker (v. d.)	Holland	Mattheus Geurts	Lounda
Peter Hout (van)	Cameroun	Christian Meijl (van)	Holland
Fredericus Kahlert	Holland	Wilhelmus Retera	Bagamoyo
Martinus Koolwijk	Cubango	Peter Reumers	Lounda
Adrianus Laat (de)	Bagamoyo	Gerard Veer (v. d.)	Bagamoyo
Gerard Liebregts	Cameroun	John Zalm (v. d.)	Cameroun

8°. VICE-PROVINCE OF ENGLAND (4 Fathers)

FATHERS:

Robert Duxbury	England	Joseph Jackson	Sierra Leone
William Hagan	Sierra Leone	James Taylor	Martinique

9°. VICE-PROVINCE OF POLAND (1 Father)

FATHER

Joseph Krzoska	Poland

APPOINTMENTS

BY PROVINCES AND MISSIONS

HAITI: Father Medard OFFTINGER (France).

GUADELOUPE: Fathers Herve AUTRET, Leon CRESSER (France); Father John DRIESSEN (Holland); (Abbe LAVOLE, of the Colonial Seminary).

MARTINIQUE: Fathers Georges BOETSH (France); James TAYLOR (England); (Abbe FEVAL, of the Colonial Seminary).

TRINIDAD: Father Claude MONTES DE OCA (Ireland).

FRENCH GUIANA: Father Marcel FREY (France).

UPPER JURUA: Fathers Wilhem BRAUERS, Adolf FRITZ, Egon MILICHRAM, Heinrich PANTFORDER (Germany).

DAKAR: Fathers Francis BANIEL, Paul SCHOUVER (France).

ZIGUINCHOR: (Father Gustave PUDOR) (France).

FRENCH GUINEA: Fathers Adrien RABOUD, Rene CHAMAGNE (France).

SIERRA LEONE: Fathers Charles FLYNN (Ireland); William HAGAN, Joseph JACKSON (England).

ONITSHA-OWERRI: Fathers Peter GILSENAN, Patrick KENNEDY, Timothy O'DRISCOLL, Patrick WALSH, (Joseph HORGAN), (Ireland); Arnold HUMPERT, Leo PERDER, Joseph SPORNDLI, Gerhard SEIFRIED, Wilhelm SCHULZE, Frederick WEBER (Germany).

BENOUE: Fathers Arnold FUSS, Jakob GROSSMAN (Germany).

DOUALA: Fathers Michel BERNARD, Peter CAMELAN, Valentin FLUCK (France).

YAOUNDE: Fathers Paul GUILLAUME, Antoine LAURENT, Andre LOUCHEUR (France).

CAMEROUN: Fathers Peter VAN HOUT, Gerard LIEBREGTS, John Van der ZALM (Holland); (Brothers MAXIMUS Schlagkecke, DOMINICUS Glaudemans) (Holland).

GABON: Fathers Albert CLAER, Bernard du CREST, Antoine LAWEN (France).

LOANGO: Fathers Aloyse BUBENDORFF, Joseph MICHEL (France).

BRAZZAVILLE: Fathers Gerard GUENEE, Albert ROUSSEL, John Baptist SCHOEFFEL (France).

OUBANGI- CHARI: Fathers Joseph CUCHEROUSSET, Lucien SIEGEL (France).

PORTUGUESE-CONGO: Father Peter FRANCIS (Belgium).

LOUNDA: Fathers Pedro PEREIRA (Portugal); Mattheus GEURTS, (John Van den DUNGEN) (Holland).

CUBANGO: Fathers (Alfredo MENDES) (Portugal); Joseph COMPEN, Martin KOOLWIJK, (Peter STROUS) (Holland).

COUNENE: Fathers Manuel GERALDES (Portugal); Antoine HUSSER (France); Auguste BAETEN, (Andre Van der SMISSEN) (Belgium).

KATANGA: Fathers Jules de WEERDT, (Silbert WINAND, Edouard NERENHAUSEN) (Belgium).

KROONSTAD: Fathers Louis SPAETH (France); Rudolf PLEUSS (Germany).

ZANZIBAR: Fathers Henry BYRNE, Patrick CURTIN, Patrick FULLEN, Joseph LIKELY, William ROCHE, Gerard FOLEY, Joseph LYNCH (Ireland).

KILIMANJARO: Fathers Edward DUFFY, Cornelius HOGAN, James WHITE (United States).

BAGAMOYO: Fathers Gulielmus Van den EEDEN, Adrianus de LAAT, Wilhelmus RETERA, Gerard Van der VEER, Peter REUMERS (Holland); (Brother REVOCATUS van der Elst) (Holland).

DIEGO SUAREZ: Fathers Roland AUGER, George BUISARD, Louis TAPIN (France).

MAJUNGA: Fathers Charles BERCLAZ, Louis MANCEL (France).

REUNION: Father Gaston DEVILLE (France); (Abbe CARRON, of Colonial Seminary)

MAURITIUS: Fathers John DAVID (France); (John NEALON) (Ireland). (Abbe LECLOS, of the Colonial Seminary).

FRANCE: Fathers Charles DEVILLERS, Auguste GREMION, Emmanuel JEZO, John LACROIX, Germain MINDER, Emile MORGEN, Eugene SCHALL, Albert SPECHT, Charles TRICLOT.

IRELAND: Fathers Joseph CARTER, Joseph CORLESS, Anthony HAMPSON, Bernard KELLY, Michael O'CARROLL, Joseph WHELAN, Domnal MACAULEY.

GERMANY: Fathers Frederick GLIB, Roman HOFFMANN, Alfons MAGIN, Michael REIFF, Wilhelm TENTEN, Joseph WIPPER.

PORTUGAL: Father Francisco da ROCHA.

UNITED STATES: Fathers Frederick LACHOWSKY, William PIXLEY, Samuel RONDEAU, Maxim THEROU, David RAY, Louis SCHENNING, Edmund SUPPLE.

ARECIBO: Father Robert EBERHARDT.

BELGIUM: Father Louis SIMON.

HOLLAND: Fathers Andreas CROMMENACKER (v. d.), Fredericus KAHLERT, Christianus MEIJL (van).

ENGLAND: Father Robert DUXBURY.

POLAND: Father Joseph KRZOSKA.

ROME: Father John BARASSIN.

NECROLOGY

Since our last Bulletin the following have been called to their Reward:

June 19, Mr. Edward GULDENTOPS, Novice Brother of the Province of Belgium, who died at Duffel (Belgium), at the age of 18.

July 4, Father Camille COUTRET, professed of perpetual vows of the Province of France who died at the Mother House at the age of 65, after 41 years of profession.

July 26, Brother BARUCH Bernet, professed of perpetual vows, of the Province of France who died at Langonnet, at the age of 81, after 54 years of profession.

August 17, the Very Reverend Christopher PLUNKETT, professed of perpetual vows, Provincial of the United States, who died at New York at the age of 72, after 45 years of profession.

August 20, Brother OSMUND Healy, professed of perpetual vows of the Province of Ireland, who died at Rockwell at the age of 64, after 37 years of profession.

August 23, Father Emile LE FLOCH, professed of perpetual vows of the Province of France, who died at Langonnet, at the age of 64, after 41 years of profession.

—REQUIESCANT IN PACE.

OUR SUPERIOR GENERAL IN HOLLAND AND SWITZERLAND

At the invitation of the Superiors of the Province of Holland and the inter-provincial Scholasticate of Fribourg, our Most Reverend Father General first went to Holland, where he ordained 18 to the priesthood on July 16. He then went to Fribourg where he ordained 12 more of our Scholastics on July 23.

Our Most Reverend Father General took advantage of this trip to visit our Houses in Holland and Switzerland. He received a most affectionate welcome and was happy to note the development, which is always encouraging.

ALLOCATION OF THE PROPAGATION OF THE FAITH

The Pontifical Work for the Propagation of the Faith has sent us the list of subsidies which it has sent to our different Missions, this year. The following remarks were made:

* * the subsidies are the same, with very few changes from last year.

* * in spite of the block on money, in certain countries and the devaluation in certain currencies, especially in the French franc, the total sums received have increased. But this increase has been absorbed by the newly erected Missions.

The Direction of the Work demands the efforts of all, not only for the maintenance but the further development of the work of the Missions.

WE THANK THEE FATHER.

We thank Thee, Father,
for this Autumn eve
That harvest moon
has etched with silver pen.

No bloody foe—but farmer,
bared that earth,
And gusty wind fells gold-brown leaves—
not men.

The crisp, sear shocks
are not in battle drawn,
The frost stains furrows frothy-white—
not red.

Yes, Lord, we thank Thee
that this peaceful night
Is drenched in silver—
not in gun-belched lead.

"The Americans have established a Thanksgiving day to celebrate the fact that the Pilgrim Fathers reached America. The English might very well establish another Thanksgiving day to celebrate the happy fact that the Pilgrim Fathers left England."

—*Sidelights by G. K. Chesterton.*

* * *

"O God, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts may be disposed to obey Thy commandments, and, the fear of our enemies being removed, our time, by Thy protection, may be peaceful, Through Christ our Lord. Amen.

—*Missa pro Pace.*

* * *

Your prayers are asked for the Happy Repose of the Soul of the Mother of Brother Thaddeus Trangese.

* * *

OUR MISTAKE! A congratulatory note, to Father Collins, on the occasion of his appointment as Provincial, was added to the *Fèrndale Herald* (October Issue). This note was from Cornwells. So sorry!

* * *

Prayers are requested for the happy repose of the soul of Rt. Rev. Msgr. Anthony Piegay, Vicar General of the diocese of Alexandria, La., who was buried in Natchitoches, La., on Oct. 20. Msgr. Piegay gave the funds for the building of St. Anthony's Church (for the Colored) in Natchitoches. R. I. P.

* * *

Father Michael J. Martin entered the novitiate at Ridgefield on Oct. 27.

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 NOVEMBER, 1939 No. 11

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

"Our Province"—Sixth Birthday

"This paper—OUR PROVINCE owes its existence to the suggestion of our Provincial, the Very Reverend Christopher J. Plunkett, C.S.Sp. Its first issue coincides with an event which concerns the entire province—an event which will be of genuine interest to every member of the Congregation—the celebration of the Fiftieth Anniversary of the Ordination of the Very Reverend Martin A. Hehir, C.S.Sp., LL.D., Litt.D. To the Jubilarian we have dedicated this first issue—the first of many, many issues, we hope—of OUR PROVINCE.

"Now, should another member of the Congregation call upon you this morning—or any morning—you would not be at a loss how to receive and entertain him, especially if you anticipated from him news of the other Confreres. You would bring him back to your 'Sanctum', seat yourself very comfortably, and wait for him to begin his narration of the 'wonders that have come to pass'.

"That is exactly the manner in which this paper wishes to be received—as another Confrere who comes to visit you and tells you all the news that will interest you. It wants to tell you what is going on throughout all the works of the American Holy Ghost Fathers. It desires to offer you a medium through which you may give to others an idea of your work, of your needs and even of your hopes."

Above is an excerpt from an article entitled OUR PROVINCE—Its Purpose. This article appeared in the first issue that was published six years ago this month.

It was the desire of our late Father Provincial that there be a bond of union among the members of the Province, and this desire materialized in the publication of OUR PROVINCE.

For six years now, OUR PROVINCE has been going forth to all the Houses of the Province, bringing to each and every member news of his confreres. It has tried to bring the bright side of life to all, and at times it has had to bring the sad news of the departure of some of our Confreres from this "vale of tears." It has brought within the covers of its seven volumes pleasing anecdotes of missionary life as well as the adventures of our young Levites, at home and abroad.

Has OUR PROVINCE attained its object? No doubt it has and besides attaining its object it has expanded. The first issue was published as an eight page affair and sent only to members of the American province. Today, it is the "Official Bulletin of the Province" and it is sent not only to our own here but to the various provincial Superiors in Europe and also to the Foreign Houses of Formation.

It is to the direction of our late Father Plunkett and the careful management of our present Provincial, that OUR PROVINCE owes its success. These men have led the periodical through the trying days of its infancy to the present. There is yet room for development and so once again the invitation is made to all to send to the Editor any items or articles about our works, whether at home, in Puerto Rico, or in Africa. Thus OUR PROVINCE will step forward and will be a wonderful memorial erected to the honor of our late Provincial as well as a tribute to his present successor.

Our Levites

HOME AGAIN!

The *SS. Iroquois*, supposedly destined for Davey Jones's Locker, arrived in New York on the evening of October 11. She arrived unscathed by either German or English torpedoes, and it was with a prayer of thanksgiving that Father Dooley and our three Fribourgians, Fathers Moroney, Walsh and Lippert, set foot again on the terra firma of U. S. A. Here we will attempt to recount the experiences of our peregrini as told by them.

Tuesday—Oct. 3: After a delay of almost seven hours the *SS. Iroquois* finally turned from Ireland and pointed her course towards the Western horizon.

The first night aboard ship was calm, and nothing really happened. A few passengers were afraid of submarines that might be lurking in the watery depths. However, nothing happened and all enjoyed a more or less peaceful night.

Wednesday: On Wednesday the fun began. The *Iroquois* ran into a terrific storm. It was during this storm that one realized that the vessel was not constructed for trans-oceanic travel. The boat rocked and pitched, and many, fearing that the worst was to come, prepared for it. But the worst did not come; the *Iroquois* stood up against the ravages of the sea and did not suffer from its attacks. However for many passengers, the proverbial "feeding the fishes" became a reality. Some had resorted to their bunks and others just leaned over the rails.

This was not all. Soon things started to happen. There was no indication, on the Bulletin Board, regarding the ship's position. No one seemed to know. And then the passengers' and crews' baggage was searched. Then the rumor went around that Germany had laid the blame for the *Athenia* disaster on England's shoulders. Were they going to do the same to the *Iroquois?* The ship's officers were silent, and the reason was obvious. If anything had been said, it would have only caused consternation and probably panic.

Saturday: The *Iroquois* ran into another storm, and the rate of the indisposed increased.

Sunday: About noon another ship was seen on the horizon. Soon the vessel was seen to be heading directly for the *Iroquois*. Many had visions of a German or British Destroyer approaching and making all the necessary preparations for ending the career of the American vessel. So we can picture the passengers running hither and yon getting near their life belts or lifeboats. But their anxiety was soon to be allayed, for as the oncoming ship approached, the "Stars and Stripes" were seen on her mast and everyone knew that they were not doomed to the watery regions of King Neptune. The boat turned out to be a Coast Guard Cutter sent from New York to accompany her cousin to her destination. It was soon to be learned that the distance from the U. S. A. was 1,500 miles.

More worry was caused, for later in the day the Captains had a tete-a-tete, via the Continental Code, using the flashlights as transmitters. After dinner the Captain spoke to the passengers, telling them that when they were 300 miles from Cobh, he had received a warning from Washington to use every precaution to avert any possible disaster. Thus he explained the reason for the secrecy and the supposedly unwarranted search of the baggage. It was feared that a time-bomb might have been concealed in someone's belongings.

So with a Coast Guard Cutter near at hand and two Destroyers soon to come, the passengers were set more at ease.

Tuesday: During the trip our travellers had the experience of celebrating Mass on the high seas. They were unable to celebrate the first five days, due to the inclement weather and the danger of the Chalice upsetting. Sunday morning was their first chance and we can imagine that all the priests aboard (over twenty in all) stormed heaven with prayers for a safe journey. On Tuesday they were again able to storm heaven, but this time with prayers of thanksgiving, for now they were surrounded by a convoy.

Noon of Tuesday saw two huge American Bombers loom from the horizon. After circling the ship for about an hour they again headed Westward to bring the report "All's well."

Wednesday: It appeared to the home-comers that the whole U. S. Air Force was mobilized to keep a watchful eye on the *Iroquois*, for all during the day, separate squadrons would appear over the vessel, greet it and return to land.

The final thrill came in the evening when the lights of New York and the suburbs came into view. This feeling of joy and thanksgiving to the Good Lord, will surely remain imprinted in the minds of all the passenbers of the *Iroquois*, who crossed the turbulent waters of the Atlantic on this particular trip. And so, late on Wednesday evening, October 11, 1939, some 500 persons, once again stepped ashore on the "Land of the Free and the Home of the Brave."

* * *

(We take this opportunity of welcoming Fathers Dooley, Moroney, Lippert and Walsh back to the States. We also welcome Father Connors who returned on the *SS. Washington*, Oct. 12).

LOG OF THE MYSTERIOUS VOYAGE OF THE *SS. IROQUOIS*

(The subjoined log is not to be considered gospel truth. I merely sat down to note the many rumors that were circulated on board ship thinking that it might make interesting reading in days to come. The quotations which I mention as coming from the Captain are not to be taken as the exact words he used. I picked them up from hearsay. You will see for yourself that some of the rumors are rather far-fetched.—T. C. D.)

Tuesday—The SS. Iroquois left Cobh, Ireland, the evening of Oct. 3rd bound for New York with 577 repatriated American passengers and a crew of 200.

Wednesday—Oct. 4th—Submarines were reported to have been sighted this evening. During the day an official inspection of baggage was ordered by the captain. The chief steward and another officer visited our cabin and the following conversation took place between the above and Fathers Lippert and Dooley. Frs. Walsh and Moroney at the time were arguing with the feed-bag.

C. S.—"I regret to have to ask you these questions Fathers, but it will be for your own safety as you will see before we reach New York, to admit everything, if you have any information."

Ques.—"Did anyone, while boarding the ship, place a package in your care?" Ans. "No."

Ques.—"Did anyone leave a bottle of liquid in your care, presumably a bottle of whiskey?" Ans. "No."

Re the above, rumors are abroad throughout the ship that there are smugglers aboard, dope smugglers. Fifteen extra men have been placed on the night watch.

Thursday—Oct. 5th—More rumors to the effect that there is someone aboard with a transmitting radio set and a powerful pair of binoculars who is able to pick up messages from ships and who transmits their position to submarines. All radio sets of the crew have been confiscated. Two members of the crew are reported to be in irons.

Friday—Oct. 6th—A secret radio set on board picked up the speech of Herr Hitler to the effect that Hitler was prepared to proclaim and prove to the world that the . . . sunk the *Athenia* and that the next one they were to sink would be the *Iroquois*. Rumors have it that our course has been changed to off-set lurking submarines.

Saturday—Oct. 7th—It is rumored that a convoy of American battleships will meet us 500 miles out of New York. It is rumored also that a time-bomb has been hidden somewhere aboard; we are to be blown up next Thursday. (By this time we should be in N. Y.) (Since our departure from Cobh the weather has added much to the fear and nervous tension of the passengers caused by all the rumors abroad. Semi-tropical storms of hurricane proportions have been with us night and day. The *Iroquois*, a flat bottom Gulf steamer, has been taking a terrific beating. This is her first trip across the Atlantic; it is the Captain's first trip across too. The ship rolls and pitches and tosses like a canoe in an open sea. Nine-tenths of the passengers are sick.)

Sunday—Oct. 8th—About seven o'clock this morning a huge oil tanker with a convoy of seven British war ships was sighted off the port side. We passed them without comment. A notice appears on the bulletin board this morning, very officious and not helping to lessen the nervous tension of the passengers. NOTICE —"Through instructions from the U. S. Government, all passengers having luggage in the baggage room will kindly report to the baggage room at 10:00 A. M. for official inspection of same."

About 1:00 P. M. (weather clear, calm sea for the first time). A ship was sighted on the horizon off the starboard side. Passengers got out their glasses and it was soon brought to the attention of everyone that the ship was an American Cruiser. She was headed our way. It wasn't long before the Cruiser pulled up alongside of us, about 200 yds. away. Our convoy. Here's one rumor that eventually proved to have a foundation. (We hope the time-bomb is just a rumor.) The sight of an American warship has raised the spirits of the passengers. A sigh of relief and a thank God are heard all over the ship. As we get under way the Cruiser goes ahead a few hundred yards, leading the way to New York. Although we all feel protected nobody knows the Why and Wherefore. About an hour later word is sent around the ship for all passengers to report to the bar and tea rooms where the Captain wishes to speak to them. We reported and the Captain had the following remarks to make—"You probably wondered why your baggage and trunks were searched on this trip. I received word from the Government some days back to take all precautions for the safety of the passengers and the ship because Germany has announced that she will sink all ships upon sight. You need have no worries now; we have a convoy, and more warships will come to complete the convoy; you are as safe on this ship as you would be on Broadway. Relax now for the rest of the journey." (Cheers).

As the hours tick off all kinds of explanations are given and heard by the passengers, as to reason for all this secrecy, and unusual proceedure on an ocean voyage. One of the stewards told Fathers Walsh and Moroney "only six people on this ship know what's going on and I'm one of the six. History is being made on this liner (?) you just wait and see." We heard this evening that when we were 300 miles out from Cobh the captain got a radio message from Washington to the effect that the *Iroquois* was to be sent to the bottom. The Intelligence Department suspected an inside job and that an explosive was known to have been put aboard the *Iroquois* at Cobh, hence, the searching of cabins and luggage. We understand also that the American press has us splashed all over the front pages, several radiogrammes have been received by the ship's operator from leading national newspapers asking what precautions we are taking."

The mystery still lingers. Why should we be convoyed the rest of our trip? Are there submarines dogging us? It would seem so judging from the actions of the Coast Guard Cutter (it's a Cutter and not a Cruiser as previously reported). She zig-zags back and forth across our bow and continually sends messages back to the *Iroquois*. If there are no subs then perhaps the time-bomb somewhere aboard is beginning to swell up ready to burst. When will it go off?

(All during this trip an impending note of tragedy is felt by all. We are doomed. Sooner or later out of the sky or from the depths of the sea or from within the

ship the powers of hell shall be set loose to send us to the bottom of the ocean. Passengers are resorting to prayer, to the Divine Ruler of the Universe, to Mary, Star of the Sea. Each evening the Rosary is recited in common in the cocktail lounge and tea room. For this devotion, the crowd is so great that there is scarcely room to breathe. Both rooms are packed with people, they kneel in the corridors outside, they kneel on the decks, all praying to the Mother of God to lead us safely to port. Owing to the stormy weather Holy Mass could not be said until Sunday, Oct. 8th and then only one priest could officiate. There are 24 priests on the ship.)

Monday—Oct. 9th—About six o'clock this morning two more of our convoy made their appearance, a destroyer No. 397 and a light cruiser. We feel more protected now. Faces light up with joy and happiness; there is laughter and good cheer all over the ship. No one seems to be seasick, scores of new faces have appeared and we wonder where these people have kept themselves up to now.

In the afternoon the Captain called all passengers again to the tea room for another announcement. In substance, this is what he said: "Admiral Raeder of the German Navy announced to the world that the *SS. Iroquois* was to be sunk at all costs off the coast of America without warning just as the *Athenia* was sunk, whether by a German or British submarine we do not know. When this was broadcast over the world Washington got in touch with us a few hundred miles out of Cobh and instructed me to take every precaution. I wired Washington that I would proceed to the Azores and land the passengers there but if I were to continue West I should want a convoy. Washington replied to continue West and that we would pick up an American convoy. We changed our course immediately and continued the journey. I then silenced our radio, no messages to be transmitted but messages would be received. From then on the world knew nothing of our position; we were silent, no word from us to the outside world. Hence, we were big news in the American press. Where is the *Iroquois?* Has she been sunk? Is she lost and wandering hopelessly on the ocean? I have been deluged with cables from the American press asking for news of us. I have not replied to any. These are precautions. The searching of bags and trunks is another precaution. I'm doing everything to safe-guard the passengers if the danger is to come from within. Every piece of baggage aboard has been searched belonging to the passengers and the crew; every corner of the ship has been searched for a time-bomb. If there is a time-bomb aboard it is not in the baggage; it is probably hidden by one of the passengers or crew and when the time comes it will be set off. However, you need have no worries. If the worse comes to worse we have sufficient means in the presence of the three warships to take care of all passengers."

It is rumored that we shall not call at New York but will put into another port, probably Baltimore.

Many passengers are receiving radio messages from friends home. Since the convoy took charge of things these messages are taken by the warship commanding the convoy and signalled back to the *Iroquois* by means of the ship's "blinker." Passengers, however, may not send a radio answer home to their families and friends.

Our convoy leads the way. To the left, about 200 yds. away, the U. S. Cutter, *Campbell*, plows through the seas. Dead ahead of us, the commanding ship, a Light Cruiser, is about 400 yds. distant, and to the right, about 200 yds. is the Destroyer, No. 397.

Tuesday—Oct. 10th—At 12:30 this afternoon three huge U. S. Navy sea planes appeared in the skies. They came down directly over the ships so close that we could see the occupants. For an hour or more the planes circled around us and then disappeared. Shortly after the Navy planes arrived two more planes appeared. It was said that the latter were press-men and camera men. They circled us once and then took off. But why the Navy planes and why did they spend an hour or more searching the seas around us. We are supposed to be torpedoed off the coast of America. Were they looking for submarines? We do not know and there is no information available.

About four o'clock this afternoon the *Iroquois* came almost to a dead stop. Immediately we began to signal the warships ahead of us. More mystery. Everyone asks, "What's wrong now?" Later in the evening we heard that the reason for slowing up was due to the fact that the *Iroquois* was just then beginning to use the oil which she took on at Liverpool. This oil was dirty and filled with water. The water in the oil put out the fires and the dirt clogged the pipes, hence the delay.

Around eight o'clock tonight the U. S. Cutter pulled ahead and then turned around and headed back in the opposite direction. We heard that the *SS. St. John* was 450 miles behind us with more American passengers aboard and that the Cutter went back to convoy her.

Wednesday—Oct. 11th—Things are happening today. At seven-thirty in the morning three huge Navy sea-planes came out from shore, flew low over us and then continued to scout around. About a half hour later five more planes came on. They flew very high up circled us once and went off. About ten o'clock we passed a U. S. Torpedo Boat Destroyer which was on its way to pick up the *St. John* and convoy her along with the Cutter.

As I write this it is 4:00 P. M. All morning long and even now Navy planes are with us. They are flying in all directions, never out of sight however, scouting and searching the seas. What is the meaning of all this? What are they searching for? Submarines? They are not out here for the fun of it and surely at this distance from land they are not an escort. And if they are an escort, what is the reason for it? We don't know and no one aboard the ship knows except of course the officers and they are not telling us.

Rumor has it today that the passengers and crew of the *Iroquois* were prayed for in all the churches of Ireland. (May we rest in peace.)

It is stated also that we shall reach New York this evening at six o'clock. That's only two hours away and

there is yet no move on the part of the officers to have our baggage put in order.

All day long, as the planes roar above us, the two warships convoying us zig-zag across our bow. Why? Are they merely taking this occasion to practice naval maneuvers? If so, why pick on us? It's all a mystery. We are kept in the dark. Perhaps we shall know the reason for all these unusual proceedings tonight when we reach New York. But are we going to land at New York? It is said that we shall dock at another port.

Late this afternoon the Daily News plane came out and evidently took quite a number of pictures. She circled around us until sundown and then went off.

Dinner was an hour earlier tonight. It seems that we shall land tonight in New York. At long last this nightmare trip is over. We sleep tonight on land. Thank God.

T. Charles Dooley, C.S.Sp.

FERNDALE HERALD

J'espere que vous vous portez bien—oops! I nearly got off on the wrong language. We've been hearing so much French lately that I'll soon be thinking in French. What with our two Canadian and one French Scholastic with us, Oh, yes. At present we have another new Scholastic in our midst. He is one his way to Martinique to do a little prefecting, so he just stopped in at Ferndale for a few days (three weeks to be exact). So with all these lads with us and the three young Fathers back from Fribourg you can hardly hear an English sentence spoken anymore.

Fathers Moroney, Lippert and Walsh are back with us once more and they look none the worse for three years of European culture. They claim the toughest part of the whole set-up was the boat-ride on the way back on the infamous *Iroquois*. It seems that they were in more danger of that tub's sinking than from any U-boat.

Our friends from Maryknoll paid us a visit on the 11th. This year Ferndale need not be ashamed of their exhibition on the ball field. All you old baseball-fan-alumni missed the game of your lives. The crack Ferndale team took an early lead, but Maryknoll crawled out in front in the eighth, to the tune of two to one. In a tense last-of-the-ninth drive, by dint of several well placed bunts and a much needed hit, our boys tied up the score. Then the two pitchers battled it out until the 14th, when the foe again scored two runs. And lo and behold, the old home team duplicated their performance of the ninth: as a matter of fact the same man who knocked in the runs in the ninth, was responsible for tying up the score again. At the end of the fifteenth, at the suggestion of the Maryknollers, the game was called at 5-5. You never saw a tenser crowd in your life than we were in these last few innings. Both pitchers put on a wonderful performance, lasting the entire game. Our twirler put 22 strikeouts to his credit, the boy from Maryknoll 14. What a game! To make the day complete our tennis teams swamped the Maryknoll racqueteers. After supper we entertained them with two one act comedies, which to all appearances were well appreciated.

With the wind up of the baseball season, the goal posts appeared and the football enthusiasts are out in force. What with Philo-Theol games, East-West tussles, regular league and class games ahead, this promises to be an interesting season.

The Dale now boasts of a public address system in the refectory. No more lung-straining when we read. It caused quite a bit of amusement at first, until it was finally adjusted. The boys are just about getting used to it.

On the 28th of September, we had the pleasure of listening to an address given by Miss Dorothy Wilman, of the Queen's Work. The topic was the organization of parish sodalities. Although there are no immediate prospects of our organizing any sodalities here, her information will undoubtedly come in handy in the future.

Once more Ferndale took a hand in the civic affairs of Norwalk, when on the 2nd of October we helped elect a mayor. (This having a lot of voters in one house is quite a club to hold over public officers on occasion.)

Father Brennan arrived from Cornwells unexpectedly on the 14th, and as usual he brought along the "trusty Simplex". The movie was "Young Mr. Lincoln"—it was excellent. Needless to say we all enjoyed it and we all wish to thank Father Brennan for his trouble, and we also wish to express our appreciation to Father Riley.

A. B. C'n you all next month!

An apology is in order. Your Herald Scribe unwittingly labled one of our new Scholastics as a *"Frenchman."* Said Scholastic objects to the title, claiming that he is a Canadian. A thousand pardons and we hereby strike from our records (vol. 7, No. 9, p. 7) the phrase " . . . two French confreres," and in its place substitute "one Canadian and one French confrere." Is everything O. K.? (*Your Herald Scribe.*)

ST. PATRICK'S ORATORY, FERNDALE

The autumn day closing in and the sun's shafts darting through the apertures of the venetian blinds is a fitting frame for the exquisite picture that is the Brothers' Chapel at Ferndale. And the beauty of this,—St. Patrick's oratory,—is a result of much renovation and beautifying at the hands of Father Joseph L. Duffy, the bursar, and the Scholastics. The old walls are now pale green; the ceiling is immaculate white. The floor is enriched by a subdued, marble-effect composition. Around the venetian-covered windows hang velvet draperies, cerise in hue. All these are harmonized to present a mingling of pleasant light and reverential shade.

The focus of the artistic realization of this "upper room" inevitably moves to the altar with its ciborium

and valance. Elegant simplicity dominates this central point, as it does the chapel's entire appearance, and this dominance rather enhances than retards the symmetrical effect. The tabernacle, it's golden painted door guarding the Sacred Species, stands upon the gradineless altar, newly polished and embossed with golden lettering and piping. Suspended on gilt-headed shafts hooked to the ceiling, a chiffon-velvet, bar-pleated baldachin conveys the idea of God's Kingship. The golden tassels on its corners blend with the cerise coloring of the canopy itself. Valances of the same velvet, drop from the ends of this radiant furnishing to the floor beneath, to form a background for the altar. On these draperies hangs a well wrought crucifix. A maroon carpet covers the predella and extends down the aisle.

The furnishings include newly enameled pedestal-statues of the Blessed Mother and St. Joseph, newly varnished pews and indirect lighting fixtures.

The light of day begins to fail as a Brother answers the call, "Magister adest et vocat te," as he slips into the aisle to kneel a moment and offer a prayer to Christ, his Fellow-worker. Truly, this is a joyous place to answer his Lord, amid the gleam of colors and the warm radiance of the lamp that tells him Christ is here.

KERNELS FROM CORNWELLS

In our last issue we paid tribute to a real Holy Ghost Father, one whom we can, as the editorial points out, take as our model even though he be not canonized. Now we come to congratulate his successor. Having our first American as Provincial, we hope and pray that our Province will live up to all the best traditions of the past and go far beyond them. We look up to you Father Collins to lead us on to higher goals. Success! and Congratulations! We're all behind you.

At last the school year is well under way. After the boys became acclimated once more to seminary life, and the new ones made to feel at home, they were again steadied along the path to perfection in their annual retreat, given this year by Father McCaffrey of the Mission Band. As a tribute to Father Mac, be it said that all the Fathers noticed the marked attention of the boys right up to the last exercise. That is an accomplishment.

Since we do not allow the class routine to suffer from extra-curricular activity, the boys have found time outside of study and class to harvest the potatoes and corn. 50 *bushels of potatoes in one afternoon*. Watch your spud-picking laurels, Ferndale. Brother Matt says he couldn't believe his senses.

As the nation goes, so goes Cornwells—to football. The regular class leagues are quite spirited but the annual High School—College Classic on Columbus Day was too one-sided to be enjoyable, though the struggle did not end before the final whistle. The College team out-weighed and out-reached almost every man on the High School, so—the score 29-0 in favor of the College.

But we're raising not only farmers and athletes. The appreciation of Shakespeare's Hamlet has gone up a 1,000% since the Sophomore Class witnessed Maurice Evans's first complete presentation of that classic in America. As one critic has said that this is the best Hamlet offered to the present generation of theatre-goers, you can realize that it really should be placed on the must list in a study of Hamlet and that is just what the Sophomores did.

To harp back on the new regime, we cannot refrain from mentioning, just in passing, that the era of rumors has reached a new peak.

SOUTHERN EXPOSURE

A Negro Conference of the Clergy of the Diocese of Mobile was formed October 12, 1939. Only those immediately connected with the work were present at this first meeting. The clergy in general will be invited to participate in the following discussions. One of the main topics of discussion was a paper written by Father William Duffy, our own from Philadelphia, and he describes the work done in Catechetical centers. This paper was read by Father Joseph Hackett. It was well received and the main idea was adopted; that of using Catholic girls in the work. On account of the condition prevailing in the South, Negro girls will be used. Some of the parishes are fortunate in having Xavier Graduates . . . Had another application for cook this week. This one was white and only something that only an expert canonist could dream up. Looked like something that comes with a bilious attack. She finally admitted that she wasn't much at cooking but could press trousers and darn socks. Woudn't I get fat on a nice long seam and a nifty hunk of darning! . . . Federal Court sessions have just ended and the judge had a kind way of giving a sentence. One colored lad was up for "Liker Violation." Spake the judge: "Now son, I know this is your first offense and that's why I'm going to be lenient. I know it wasn't your fault. You only sold the stuff. So I'm not going to give you any more than I gave him. Four years for both of you. Two for you, two for him. Take him away." As Heloise said to Abelard when her uncle wasn't looking, "All sorrows divided are made lighter" . . . Alabama is now going to insist on drivers tests. That is if it is the first application for license. Thirty took the test in Tuscaloosa and only five passed. (One day of course). Imagine the number who got by in the past and you can account for the high death rate on Alabama highways . . .

EVANGELINE SAUCE

Football in Louisiana had several weeks of national publicity when the Fordham Rams lost successive games to Tulane of New Orleans and to Louisiana State U., in Baton Rouge. The L.S.U. boys also made a round trip flight by plane to win over Holy Cross. The interesting feature of the schedules was that many fans were enabled to enjoy a double-header of football games by attending the Tulane-Fordham game in New Orleans in the afternoon and then motor leisurely some eighty-

five miles to Baton Rouge for the nightcap between L.S.U., and the Rice Owls. Judging from the description by the radio commentator the show put on by the Louisiana Staters' band of two hundred and twenty five pieces must have been quite a grand spectacle. At the half the stadium lights were turned off and the band marched, played and turned formations which spread out over the entire playing surface of the gridiron, each musician having a sort of a flashlight attached to the peak of his cap. The tubas and the larger horns had concealed colored lights shining from their throats; at either end of the field small podiums were erected and in these the baton twirlers performed amid the glare of colored lights which corresponded to the school colors of the individual institutions whose name at the moment had been spelled out by the band as it played the appropriate Alma Mater song.

* * *

By the close of September the cotton crop had been ginned and the figures indicate that the total number of bales and the prices paid are slightly in advance of last year.

September and October are also months for harvesting sweet potatoes all of which must be in before the sugar cane growers start work on their crops. At the same time, in nearby districts, the rice fields begin to yield their richness.

Toward the close of October sugar cane cutting begins in earnest and lasts till after Christmas. Chewing sugar cane is as popular here as apple eating is to the northerners. It is quite the usual thing to see laborers returning home from the fields with long sticks of sugar cane that are higher than themselves.

* * *

The clergy, secular and regular, of the diocese of Lafayette, La., will meet at Our Lady of the Oaks House of Retreat at Grand Coteau for the autumnal "Ecclesiastical Conference and Day of Recollection." There are five groups, the first being scheduled for November 14, and the last November 22. Father John Rondeau of Lake Charles is listed to read the paper on Dogmatic Theology for his group.

Articles

AVIS DU MOIS

Observations

Once again, as is usual, the *Avis du Mois* reprints the remarks made in the Retreat Chapter at Chevilly, since they are of value to the entire Congregation.

LITURGY: In communities where several masses are said simultaneously and at neighboring altars, the prayers should not be recited too loudly, as they distract other confreres.

Contrariwise, some Fathers say the prayers (such as the Gloria, Credo, etc.) in too low a tone, whereas the missal prescribes that the tone used should be audible to those assisting at the Mass.

Do not kiss the altar after the Munda Cor Meum.

At Benediction, when the celebrant comes down from the altar, before the Blessed Sacrament exposed, as also at the Dominus Vobiscum in a Mass with the Blessed Sacrament exposed, he should step towards the gospel side so as not to turn his back to the Blessed Sacrament.

At Benediction, too, some ceremony books direct the celebrant to wait at the foot of the altar before ascending it to expose the Blessed Sacrament, while a server brings the stool from a corner and returns to his place. The server is not evidently the important personage and so neither the celebrant nor the ministers need wait. This custom should be stopped.

Often, we find that the charcoal in the censer is badly lit or nearly consumed. Take care to have a sufficient quantity of charcoal, and that well lit.

The deacon should place his hand under the elbow of the celebrant, when the latter makes a genuflection, but without pushing him, or leaning on him, in order not to distract him in his genuflection.

POVERTY: If a newly ordained Father, has received permission from the Superior to bring a chalice given him, this permission does not grant him leave to take the chalice with him when he receives his appointment.

The use of tobacco has been authorized: the customary will give the particular rules. But the abuse is never authorized and some confreres really abuse it, to the detriment of poverty, their health, mortification and the edification they should give to those around them.

Personal accounts still exist, but they have never been, nor may they be authorized. In our scholasticates, some students receive money for breviaries or a chalice, for instance; they deposit it with the bursar at the time he must pay for such articles, and this is all right. But some scholastics have a personal account to buy when they want, a bicycle, typewriter, etc., this is not permissible nor has the custom where it exists ever been sanctioned. The attention of the directors is drawn to this point.

DIET: Some stomachs can scarcely stand our kitchen fare. But the kitchen would do much better, both in quality and in presentation, if the superiors and economes were to give what is needed to the chef and so help him in his art.

DRESS: Some Fathers at the retreat wore cinctures without tassels. When one is on safari or travelling through brush and thicket—*transeat*—but in community the traditional costume of the Congregation approved at the last chapter should be worn. Therefore have tassels on the cincture.

The basque beret is no part of our ecclesiastical garb and hence should never be worn in public.

The work clothes of our brothers are nondescript and give a bad impression; they are ill-fitted, patched with varicolored pieces of cloth, etc. We must not under the pretext of poverty sport styles, offensive alike to good order and to good taste.

COMMUNITY LIFE: Recreations are neglected by some confreres. We must remember that they are excellent for the health of the body and even of the soul as they are occasions for the practice of many virtues, besides being prescribed as of obligation by the constitutions.

Confreres should not meet in private rooms to converse, smoke, etc.

Silence and even the *"great silence"* is disregarded by some: it is prescribed and necessary for recollection and work.

Others and particularly confreres spending a few days in another community readily absent themselves from prayers and other exercises in common. To sleep-in a little longer on the day after a long trip is understandable, but normally we should attend all the community exercises, wherever we are, and should not absent ourselves without the permission of the local superior.

When we visit another community our first visit should be to the superior.

Time and again, families write to the Mother House asking for news of Father or Brother So-and-so, who has not written home for six months. Filial piety compels us to write to our families, and negligence or slothfulness in this matter is inexcusable.

In certain communities confessions are heard during prayer time. This custom is entirely proscribed henceforth. Prayers are an exercise of our rule and only an urgent case permits another occupation during this time.

Some superiors impose a monthly retreat on the Fathers. Remember that our constitutions prescribe the retreat for every third month and the superiors have no right in the matter to impose any other retreats. A monthly retreat depends upon each Father.

THE PROCURATOR GENERAL: makes the following observations. Letters should always be addressed to the *PROCURATOR GENERAL* without his proper name. Otherwise letters may often arrive when the Procurator is absent and so their answers are held up.

Certain unscrupulous confreres in Paris, subscribe to magazines and charge the price of them to the Mother House without revealing their names. This practice is truly abominable and we regret its existence among religious.

OFFICIAL CORRESPONDENCE: Official correspondence should always be addressed to the Superior General even if he is away from Paris.

Certain delicate questions should be handled in *"personal letters"* because they are not generally preserved in the archives.

In general it is always preferable to send each question of any importance on a separate sheet of paper especially if it demands a particular examination.

A REVIEW OF THE PAST YEAR BY OUR MOST REVEREND FATHER AT THE EVENING CONFERENCE

The General Chapter was held last year in a spirit of perfect unity, and its work was announced and promulgated by the Circulars of the Superior General.

Since then, a large number of confreres have gone to their reward, and the Superior General recalled a few of the most outstanding ones. One Bishop, Bishop Wilson; twenty-seven Fathers, among whom were: Fathers Bernhard of the Mother House, Nique of Chevilly, Frey of Rome and Plunkett of the United States; three Scholastics; twelve Brothers and one Novice Brother. A total of forty-four deaths for the year.

Our recruitment varies according to the different Provinces, but in general it is consoling. With Apostolic Consecration this year, the Congregation numbers 1,832 Fathers. The number of Scholastics, not including the young Fathers, has not as yet been replaced by the new professions which are about to take place in a few days. The recruiting of the Brothers is slower; France, Germany, Holland and Portugal head the list. Our Junior Seminaries have been supplied, and even though certain Provinces have suffered considerable losses, others have had truly gratifying results: thus the United States had 90 Junior Scholastics on the first of January and 83 Senior Scholastics; Ireland has 45 Aspirants and 189 Senior Scholastics; Holland has 200 Junior Scholastics and 126 Senior Scholastics.

Thanks and congratulations to our vocational directors and to our professors. Their task is an ungrateful one, but it is one to which we owe our progress. And in our Scholasticates we must not be afraid of making the necessary eliminations, instead of dragging along useless baggage which must eventually be discarded.

Reverend Father General gave a brief summary of the state of the Congregation.

At Rome, Pope Pius XII. succeeded the late Pope Pius XI. An *Avis du Mois* has already recounted the audience which was accorded to our Superior General, last March.

Father Brault, Procurator General, was named Consultor of the Sacred Congregation of the Propaganda. Father Monnier, who had been elected General Councilor by the last General Chapter, has been chosen by Rome to replace Father Frey as the head of the French Seminary, where he was warmly welcomed and in a very short time universally esteemed.

In France, Father Aman has taken the direction of the Province with a tender but firm hand. The superiors whose terms went beyond the limits determined by Canon Law have been replaced.

In Ireland the same condition was rectified. Material progress has marvelously developed, and Father General recalled that he was able to consecrate the beautiful Chapel which crowns the construction of a large and beautiful Scholasticate.

In Portugal, where the recruitment is far from sufficient for our splendid Missions of Angola, we are always happy to accept confreres from other Provinces, who come to labor in the Portuguese colonies. The Su-

perior General wishes that the gossip relative to this subject would stop, for it only injures mutual co-operation.

In Canada, Father Tache has been named Superior, after the interim and the visit of Father Emile Muller, General Councilor. The novitiate begun only last year, furnished seven professions, and the Senior Scholasticate will be at St. Alexander itself.

Property was purchased in England, on which a novitiate and Senior Scholasticate will soon be opened.

In Guadeloupe a new Junior Seminary was opened in July.

In Martinique: next year Bishop Lequien will celebrate his silver anniversary in the Episcopate.

In Guiana, a trying country, Bishop Gourtay has been able to penetrate into the interior.

In Teffe, and in Upper Jurua, where our German Fathers are laboring, the preaching of the Word is progressing. The Bishop of Manaos has offered us new parishes, which can be made later into separate jurisdictions.

In Dakar, the creation of the Prefecture Apostolic of Ziguinchor has separated the Casamance, and the appointment of Monsignor Faye as the first Colored Prefect Apostolic is a fortunate choice which gives hope for the future of this Mission.

In Oubangi-Chari, the Capuchin Fathers have been installed in the Western Stations, while waiting for this jurisdiction to be definitely made.

On the Eastern side, the Superior General pointed out the excellent work of Father McCarthy, who has come to an agreement with the English authorities regarding the question of the schools.

Kilimanjaro has undergone a separation. The English Passionists were given a part of our territory there. A second separation is anticipated on the coast.

Finally to comply to the desires of Rome, the Mother House has appointed religious superiors in many of our Districts. In addition to four which existed in the Colonial Dioceses, five others have already been named. More will be named. It is a delicate innovation, but which should give the results which Rome expects, provided all cooperate. In another circular we shall summarize the duties of these Principal Superiors whose authority, distinct from that of the Ordinary should concur with it for the greater good of the religious missionaries and of the houses.

In conclusion, the Most Reverend Father thanked, in the name of all, Father Lecocq, the Retreat Master. In short but well-stocked conferences, he called to mind the necessity for priestly holiness, by the practice of the virtues which make saints. Each one of his conferences, a documented account, showed the value of these virtues for the sanctification of the priest himself, and for the souls for whom he works, and in a discrete fashion, presented to each a salutary subject for personal examen.

May the Holy Heart of Mary render these fine instructions fruitful and protect the Congregation and its works in the midst of the present confusion which keeps the people in uncertainty and fear.

LETTER NUMBER 11. FROM THE NORTH-EAST CONFERENCE OF THE CLERGY ON NEGRO WELFARE

October 10, 1939

Reverend Dear Father:

The news is filled with the casualties of the European war.

Little is said about the worst damage of all, the loss of souls.

Next to nothing is said about the ruin brought through the war upon Catholic missions which depend upon the warring nationals or upon neutrals now unable to send support to the workers in the mission field.

Americans can thank God that the Church can still continue its mission work here in peace. Yet the casualties continue in our country while countless souls, among whom are thirteen million Negroes, await the light of Faith.

If these Negroes were Catholic, they would be the greatest force for peace the world would see, for they have no national hates and would put their Catholic religion before all other considerations. But they wait the Faith, and are spiritually slain, because the majority of Catholics ignore them and those who work for them.

The clergy of the United States can stop these casualties. This is one matter where none of us can be neutral. Since we started these letters, with the sole aim of making as many as possible of our fellow-priests conscious of the Negro's spiritual problem, many pastors have written us asking how they might adopt a Negro mission in the South. Information, furnished by the Southern Bishops, has been relayed and acted upon. Other pastors have started their own front-line mission field right in their own parish or home community, instructing local Catholic Negroes or converting non-Catholics. The movement is growing, but is a tiny drop compared to all that needs to be done.

That you may join this great work, if you have not already done so, is the prayer of,

Fraternally yours,

Most Rev. T. E. Molloy, D.D., (Bishop of Brooklyn); Most Rev. H. L. Lamb, D.D., (Auxiliary of Philadelphia); Rt. Rev. J. M. Corrigan (Rector Cath. University); Rt. Rev. J. A. Ryan, (National Catholic Welfare Conference); Very Rev. J. G. Delaney, (Sec. to Archbishop of Newark); Rt. Rev. J. M. Cooper, (Prof. of Religion C. U.); Rev. J. M. Gillis, C.S.P. (Editor: Catholic World); Rev. F. X. Talbot, S.J., (Editor: America).

(7,000 copies of this letter have been sent to the clergy of the Northeastern sections of the U. S.)

(Very Rev. George J. Collins, C.S.Sp., has been Corresponding secretary of this Conference. -Ed.)

THEORY'S O.K. . . . ACTION COUNTS!

(The Philadelphia Tribune—Colored Paper)

There's a vast difference between talking about *taking* steps to remedy a condition and actually *doing* something about that condition. Theorists have their place in the scheme of things, but there's a definite limitation as to their effectiveness.

Rev. C. A. Roach, C.S.Sp., rector of St. Peter Claver's Church here (Philadelphia), is practical-minded. For years he's been attending conferences, seminars and *"hot wind"* sessions, where there has been much discussion concerning the plight of Colored Americans.

He, along with others, equally restless as himself, listened to voluminous reports on economic and social trends.

Boiled down, he recognized that all of these reports meant just one thing—THE COLORED AMERICAN WAS AND IS IN A CRITICAL POSITION.

Father Roach, youthful and militant, decided to do something about it—even in a small way.

Calling together a group of civic-minded persons, he and others set up the Negro Industrial Advisory Bureau. In effect it's a free employment agency.

The need for jobs was recognized as the base upon which rests the major ills of the Colored American. Crime, juvenile delinquency, marital difficulties can generally be traced to lack of profitable and progressive employment.

This group, enlisting the aid of sympathetic colored and white citizens, is busily engaged in opening new job opportunities for Colored Philadelphians.

Some success has already marked the establishment of this agency. Greater success is anticipated.

Too much emphasis cannot be placed upon the urgency of finding employment for Colored people—as well as for other racial groups.

Father Roach takes his theory in sensible doses, but he finds greater curing powers in the potion of ACTION.

THE MISSIONARY OBLIGATION

By The Rev. Peter Charles, S.J.—Missionary Union of French Clergy

Moralists define an obligation as something unpleasant and wisely conclude that one may never be presumed to exist but must be proven. Moreover, those engaged in teaching add the remark that it does not suffice to demonstrate the fact of some obligation in order to render it acceptable, but that it should be made desirable and connected in some fashion with love. In this way will laws cease to be burdensome restraints which we put aside on the slightest pretext. We must, therefore strive to fulfill these demands in this particular matter of the missionary obligation.

I. This Obligation Does Exist

We understand by the words "missionary obligation" the duty of laboring efficaciously at the expansion of the Church, and, though formerly denied by the first Protestants, this is an evident duty for a Catholic, the very nature of the Church demanding that it be established throughout the whole world. It is not reserved to any race or people or particular human culture.

From this obligation which binds the members of the Church to the Mystical Body of Christ, of which they are a part, is derived at least one consequence, they may not be disinterested in the growth of the Church, considering it as foreign to their interests or valueless. Under these general terms it is not doubted by anyone.

II. The Missionary Obligation Implies a Real Activity

This is a second point of discussion and one which is especially not perceived.

It is not enough to show that something is excellent to manifest the duty that men have of cooperating in it. The procession of the Holy Ghost is admirable; the choirs of angels form a sublime hymn of praise; the glory of the blessed is a marvel that St. Paul declares indescribable; yet no one must assist the Holy Spirit to proceed "ab utroque," nor unite with the Seraphim, nor add to the heavenly glory of St. Andrew or St. Bartholomew. These divine works depend on God alone.

The expansion of the Church is, however, a different work, and one which requires human collaboration as does, also, the very existence of this church. Without a voluntary priesthood, we should no longer have the Eucharist. It is because men assist God, that Christ's presence is made permanent. Divine Grace alone has never yet built a seminary nor furnished a clinic. What men leave undone in the field is left void in the divine works. When we consider simply the spiritual salvation of souls as the proper object of a mission, it is correct to say that God could save all, but has chosen to give the charge to us, at least in part. But when we admit that the proper object of the mission is to found the visible Church, it is clear that even superabundant grace would not be sufficient, and that the labors of men are also needed when it is a question of building a bridge or kneading bread. Here, we have requirements of nature, demanded by the things themselves, and not merely a divine concession actually unnecessary. For His work, to make the Church increase, God has a real need of us, just as He needed a body in order to be crucified.

III. The Missionary Obligation Extends To All The Faithful

We can call to witness this fact the clear declaration of the encyclicals "Maximum illud" (Benedict XV) and "Rerum Ecclesiae" (Pius XI), but it is not superfluous to show why the Popes have spoken in this manner and to make this obligation capable of being understood by all. It has been contested very cleverly by a renowned canonist, Father Grentrup, S.V.D. (Jus Missionum, I, 92).

Objection

Father Grentrup rejects the argument for the missionary nature of the Church. He expresses it briefly in a syllogism and then attempts to show the defect in it.

1. *The Syllogism*: All the members of a society have, each in their own way, a share in the duties and obligations which are of the essence of that society. Now the Church possesses essentially the duty and obligation of spreading the faith. Hence, all Catholics and each one in particular, participate according to their station in this duty and obligation.

2. *The Criticism*: Father Grentrup denies the major. Unless, he says, you admit as a principle an extreme democracy, it must be acknowledged that duties and obligations, even those that are of an essential nature can reside exclusively only in certain members of society. And that is especially true of the Church which is hierarchical. The Church can forgive sins; but this power can be exercised only by priests and the faithful have neither the right nor the obligation of absolving "according to their own sphere of action." We can conceive then, that the missionary obligation, essential though it is, resides in fact only in a certain group in the Church. It is specialized.

Reply

1. As we are here speaking only of the missionary obligation we may omit the mention of right which is spoken of in the syllogism. That is one point of which we can dispose.

2. Limited to obligation, it seems incontestable that the major of the syllogism is correct. The members of a society share in all the duties which are essential to that Society, and in fact, inasmuch as they are members, must strive to attain the social purpose of the group the only excuse being physical incapacity. It is impossible to conceive a moral society without the union of the wills of its members towards the end of the society. And if the Church is obligatory whatever is essential to its well being is also an object of duty for all its members.

3. Obligations reserved to certain categories of the members and these specialized in their subject, can never be derived, as such, from general obligations. Moreover, the alleged examples prove this: the Church has not the obligation of absolving but of defending itself from sin; and if the priest alone has the duty of absolving, all the faithful should assist in the removal of sin by contrition and submission to the power of the keys. The Church does not have the obligation of commanding but guiding its unity; and if the leader alone is obliged to command, all the faithful must obey. Those are the only two ways of assuring the unity of the social body. The Church is not obliged to teach but to preserve the deposit of divine truth, and if the hierarchy must define doctrinal matters, the faithful must accept their definitions. These are the only two ways of maintaining the faith.

Truth, unity, sanctity, growth; these essential obligations apply to all the members of the Church. All must help to maintain the Truth, without which there is no Church; but this does not mean that all must teach. All must strive to preserve unity; but all should not command. All are bound to work for the spread of holiness; yet all must not absolve. All must aid in the growth of the Church; but all need not go forth on the missions nor preach to non-Christians.

It is a case of taking again St. Paul's word on the variety of functions in the unity of the same Spirit.

4. Theologians have expressed the same doctrine in distinguishing in the Church, members and organs. (S. Tromp, S.J. Cath. Action in the Body of Christ—Rome, 1936, p. 14). Organs have specialized functions; the members as such, have not. In following the comparison, we can say immediately that the growth in an organism is the function of all the members, and that in the Church, then, it belongs to all the members. But it may be rash to pursue biological analogies too far and concluding by a simple comparison between the facts of experience among the living and the laws of the "living body" which is the Church. There is the danger, especially, of taking a symbol or metaphor for a principle.

Positively, then, we say, while resting on solid philosophical axioms: Every being acts in as far as it is *"in actu;"* and it is *"in actu"* by its form. For in a whole which is not accidental but specific, the form of the parts is the same for all. The form of the whole is evidently that which ought to procure the perfection of the whole. It follows that the parts of a specific whole, because of their same form, should strive for the perfection of the whole.

But in all free agents, the necessity to act is called obligation. Hence, all the members of the specific whole, which we call the Church, have, in as far as they are members, the duty of attaining the perfection of the Church which is implied in its growth up to its normal dimensions; and this is the same thing as missionary activity.

IV: Consequences

We may not point out some of the things which follow logically from the principles enunciated above

a) The missionary obligation does not have its first basis in the virtue of charity to one's neighbor, but in baptism. In fact, it is because we are members of the Church by baptism, and not because we are in the state of grace and possess charity, that the extension of the body of the visible church cannot be a matter of indifference to us. The purpose of the mission being to establish the Church, and by that fact to aid one's neighbor, it is to the necessity of planting the seed of the Church that we must revive, as to its first principle, the missionary obligation. Pity for one's neighbor is

not synonymous with charity, and is not essential in establishing this charity.

b) Proceeding from the love of the universal Church the missionary obligation is never superseded by the fact that certain ecclesiastical offices carry with them only a limited jurisdiction. A priest or a bishop, who desires to interest himself only in the parish or diocese, would sin against the fundamental law of his state. The parish and diocese merit interest only as parts of the universal Church and have no right opposed to that. Aid to the missions is not an arbitrary increase of the essential duties of a priest or a bishop or a parishioner but an essential part of their duties towards the Church. If anyone should be interested only in his parish, he ought not to be concerned with it at all. Just as the letters of a word, and the words in a sentence, it is in the working of the whole Church that these particular groups have a signification.

c) In the particular order, it may be useful to arouse the generosity of the faithful in regard to the missions by touching stories, quite authentic of course, of the hardships encountered, and by representing those to be evangelized as being in dire poverty; but this kind of propaganda is particularly dangerous:

1st, because it offends cultivated people who are not yet within the true fold and who resent being described as savages.

2nd, because there is the danger of losing sight of the solid dogmatic reason of the missionary obligation; love of the Church. Besides, it is a mistake to suppose that this dogmatic reason cannot arouse the devotion and generosity which an appeal to pity secures. Experience shows that it is rather the contrary which happens.

Without entering into a deeper but laborious examination of the elements of baptism to which the missionary obligation is connected, it suffices to establish that it does exist in the members of the Church as such.

(*Bibliography*: *Fr. Charles, S.J. The True nature of the Missionary Duty. 3rd Congress of the Missionary Union of the French Clergy—Lyons,* 1935, *p.* 7-15).

ARRIVALS

On the Clyde-Mallory Liner *Iroquois* (AGWI), Fathers T. Charles Dooley, Paul Lippert, Joseph Moroney and Joseph Walsh, at New York on Oct. 11.

On the *SS. Manhattan* (United States Lines) at New York, Oct. 12, Father Charles P. Connors.

On the *SS. Washington* (United States Lines) at New York, Oct. 22, Father Joseph A. Kirkbride.

On the Canadian Pacific Liner *Duchess of York* at Montreal, Canada, Oct. 22, Mr. Gerald Walsh.

On the *SS. Rotterdam* (Holland-American Line) at Hoboken, N. J., Oct. 26, Father Claude Montes de Oca and Messrs. Bartholomew Lyons, Cyril Ward and William Dennehy, Scholastics.

On the *SS. Statendam* (Holland-America Line) at Hoboken, N. J., October 31, Mr. William McKenna.

DEPARTURES

Father T. Charles Dooley, for Tanga, East Africa, on the freighter, *Henry S. Grove*, of the American-South African Line, Inc., from Brooklyn, N. Y., Oct. 28.

Father Claude Montes de Oca and Messrs. Lyons, Ward, Dennehy and McKenna, on the *SS. Crijnssen* of the Royal Netherlands SS. Co., from New York for Trinidad, Nov. 3.

Father Joseph D. Boyd, on the *SS. San Jacinto*, New York and Puerto Rico SS. Co., from New York, November 11.

* * *

"It matters not where you lay this body, but one thing I ask of you is that wherever you are you remember my soul at God's altar."—*St. Monica.*

* * *

"The treatment used today at Molakai, based on the injection of derivatives of Chaulmoogra oil, is the result of the work of a young Negro chemist, Miss Alice Ball, of the University of Hawaii."

—*Damien the Leper, by Farrow* (p. 141).

* * *

"The first political consequence of the Protestant rebellion against order was the extreme error of State Absolutism. The principle of private judgment prepared the way for the opposite extreme error of "holy rebellion" and the "right" of the people to overthrow authority whenever it displeased them. The doctrine, that all men are equal in the Mystical Body and are their own priests, sowed the seeds of that spirit, which was given a body in the naturalistic Masonic society, when the advance of time had brought about the decay of belief in the supernatural life."

—*Mystical Body of Christ in Modern Times.*
Dennis Fahey, C.S.Sp., (P. 14).

OUR PROVINCE

ial Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

To All . . .

A Happy and Holy

Christmas

and a

Blessed and Prosperous

New Year

VOLUME SEVEN

NUMBER TWELVE

DECEMBER

1939

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OUR DEAD

During the Month of December We Pray For:

Father Emil Knaebel, who died on December 9, 1933, aged 63 years.

Father Amos Johns, who died on December 10, 1914, aged 33 years.

Brother Celsus McCabe, who died on December 12, 1928, aged 101 years.

Brother Hieronymus Schneider, who died on December 13, 1931, aged 79 years.

Father Edward Schmitz, who died on December 16, 1901, aged 49 years.

Father Francis Olfen, who died on December 19, 1927, aged 63 years.

Brother Vincent Pietrucik, who died on December 23, 1938, aged 73 years.

Father Peter Breidenbent, who died on December 31, 1892, aged 29 years.

News

ARRIVALS:

At New York—On the S.S. De Grasse of the French Line, Nov. 20th, from Havre, Father Casimir Le Gallo and Mr. Jean Deckmyn enroute to St. Pierre et Miquelon.

On the S.S. Nerissa of the Furness-Bermuda Line, Nov. 26, from Guadeloupe, Father Marcel Gerard.

DEPARTURE:

On the S.S. Belle Isle, of the Furness Red Cross Line, Dec. 1st, Father Marcel Gerard, to St. Pierre et Miquelon.

OFFICIAL

Transfers

Father F. X. Walsh, St. Mary's, Detroit, Mich.
Father H. F. Flynn, Cornwells Heights, Pa.

BULLETIN MENSUEL

ROME:

Rabat, Court of Appeal for Dakar

The Acta Apostolicae Sedis of August 19, announced that Rabat was designated by the Holy See as the Court of Appeal for the Vicariate Apostolic of Dakar.

* * *

MADAGASGAR:

The Mission "sui juris" of Miarinarivo, in Madagascar, has recently been erected into a Vicariate Apostolic. The Apostolic Constitution under date of May 25, 1939, was published in the Acta Sanctae Sedis of September 25, 1939.

Our Vicariate Apostolic of Majunga ceded to new jurisdiction . . . "locum administrationis de Kiangara, hucusque ad Vicariatum apostolicum de Majunga pertinens . . .

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ADMINISTRATIVE ACTS:

Election of a General Councillor:

Father Monnier who was named by the Holy See as Rector of the French Seminary at Rome, has handed in his resignation as General Councillor. The Council has accepted it and during the same session Father Emil Baraban was elected General Councillor in his place.

Appointments:

By various decisions of the Superior General and of the General Council the following appointments have been made:

Provincial of the United States: Father George Collins.
Principal Superior of the District of Diego-Suarez: Father John Besnard.
Principal Superior of the District of Majunga: Father Maurice Hure.

N.B. A Customary has been approved by the General Council and has been sent to our Principal Superiors. It fixes their powers and regulates their dealings with the Ecclesiastical Superiors, when these two authorities are different.

Father Henry Parkinson will be superior of the Senior Scholasticate which will be opened at Westbury in England.

Father Paul Gay is the director of the House of Philosophy which was opened at St. Alexander's, Canada.

New Residences:

The following residences have been approved, they were founded in the District of Coubango: Nova Sintra (Our Lady of Good Counsel); Entre Rios (Our Lady Queen of the Apostles); Vila Junqueiro (Junior Seminary of the Prefecture).

District Council:

The following Council for the District of Counene has been approved: Father Joaquim Pereira, assistant; Fathers John Steinmetz, Joseph Gresser, Alvaro Curz E Melo, councillors; Father Peter Noirtin, procurator.

Renewal of Powers of Superiors:

The appointments of all Superiors and functionaries who depend on the Superior General or the General Council, following No. 41 of Constitution VII, and according to the conditions expressed there, are renewed for three years.

VOWS

Profession:

At Ridgefield, August 15, 1939, *the Novice Clerics*:

Edward Bernacki, born October 25, 1918, at Pittsburgh (Pittsburgh).

Roy Burkhart, born August 9, 1918, at Sharpsburg (Pittsburgh).

Francis Garstkiewicz, born September 18, 1917, at Bridesburg (Philadelphia).

Albert Kandur, born July 2, 1915, at McAdoo (Pittsburgh)

Robert McCraley, born November 9, 1914, at Carnegie (Pittsburgh).

Joseph McGinley, born May 24, 1917, at Jenkintown (Philadelphia).

Francis Meenan, born January 31, 1914, at Pittsburgh (Pittsburgh).

James Pergl, born September 19, 1919, at Millvale (Pittsburgh).

Robert Puhl, born February 25, 1917, at Bellevue (Pittsburgh).

Joseph Varga, born March 23, 1919, at Bridgeport (Hartford).

Arthur Woehrel, born October 11, 1918, at Sharpsburg (Pittsburgh).

At St. Alexander's, August 26, 1939, *the Novice Clerics*:

Emile Blais, born April 13, 1916, at Coaticook (Sherbrooke).

Marcel Chartier, born February 3, 1918 at Montreal (Montreal).

Roger Chartier, born April 14, 1916, at Verdun (Montreal).

Gregory Farrell, born January 9, 1919, at Robertsonville (Sherbrooke).

Leon Leblanc, born March 1, 1917, at Glen-Robertson (Alexandria).

Rodrugue Roberge, born May 20, 1917, at Tingwick (Nicolet).

Alphonse Soucy, born July 6, 1918, at Saint Ulric (Rimouski).

At Genep, August 28, 1939, *the Novice Clerics*:

Francis Van Kemenade, born February 3, 1917, at Liessel (Bois-le-Duc).

John Houben, born June 23, 1918, at Neer (Ruremonde).

Anthony Lindeman, born October 9, 1918, at La Haye (Harlem).

Cornelius Groot, born October 17, 1918, at Hillegom (Harlem).

John Finnemans, born November 7, 1918, at Baexem (Ruremonde).

Hiacynth Bijl, born December 24, 1918, at Harlingen (Utrecht).

Adrian Jansen, born March 22, 1919, at Loon-op-Zand (Bois-le-Duc).

Henry Verdijk, born May 22, 1919, at Overloon (Bois-le-Duc).

Peter de Boer, born June 25, 1919, at Hillegom (Harlem).

Peter Peeters, born November 12, 1919, at Ruremonde (Ruremonde).

Henry Dentener, born December 23, 1919, at Weert (Ruremonde).

John Van Loo, born February 2, 1920, at Amsterdam (Harlem).

Leonard Thissen, born April 17, 1920, at Herkenbosch (Ruremonde).

William Burmanje, born May 10, 1920, at Amsterdam (Harlem).

Henry Vissers, born April 13, 1920, at Veghel (Bois-le-Duc).

Marcel Dierikx, born November 23, 1917, at Hoofdplaat (Breda).

Leonard Witsenburg, born May 28, 1918, at Leyde (Harlem).

At Orly, September 3, 1939, *the Novice Clerics*:

John Communier, born September 12, 1916, at Meen-le-Grand (Rennes).

Eugene Coudrais, born February 11, 1920, at Maure-de-Bretagne (Rennes).

Maurice Dionisi, born June 5, 1920, at Andelys (Evreux).

Louis Gerbert-Gaillard, born June 28, 1920, at St. Etienne-de-St-Geoirs (Grenoble).

Paul Heim, born October 29, 1919, at Morswiller (Strasbourg).

Eugene Kreutzberger, born February 10, 1916, at Tomboustou (Bamako).

Joseph Le Bourhis, born September 29, 1917, at Faouet (Vannes).

Noel Le Cleac'h, born August 15, 1918, at Pluguffan (Quimper).

Patrick McAleer, born March 12, 1920, at Consett (Newcastle).

Joseph O'Neill, born July 29, 1919, at Middlesbrough (Middlesbrough).

Julien Tanguy, born July 29, 1909, at Plouay (Vannes).

Leonard Twiss, born December 9, 1920, at Salford (Salford).

Leon Utz, born February 28, 1920, at Stotzheim (Strasbourg).

At Orly, September 7, 1939, *the Novice Clerics.*

Joseph Acker, born April 5, 1920, at Pfaffenhoffen (Strasbourg).

Maurice Barbotin, born April 28, 1920, at Saint-Malo (Rennes).

Benjamin Barthelemy, born December 18, 1919, at Abries (Gap).

Francis Bergot, born October 6, 1919, at Saint-Fregant (Quimper).

John Boedec, born April 25, 1920, at Scaer (Quimper).

Francis Creac'h, born May 3, 1919, at Plounevezz, Lochrist (Quimper).

Hubert Dalkowski, born April 1, 1919 at Berlin, (Berlin).

Philip David, born December 22, 1920, at Cholet (Angers).

Auguste Etter, born November 11, 1918, at Schoenbourg (Strasbourg).

Ivan Fitzwilliam, born October 15, 1919, at Port of Spain (Port of Spain).

Antoine Frommholz, born May 28, 1917, at Gniezno (Gniezno).

George Girvan, born April 24, 1920, at Abbeville (Amiens).

Joseph Goetz, born October 11, 1919, at Willgotheim (Strasbourg).

Marcel Harnist, born November 15, 1920, at Villag-Neuf (Strasbourg).

John Baptist Hauck, born June 24, at Dieding (Metz).

Rene Housset, born February 22, 1919, at Serisy-la-Salle (Coutances).

Laurent Hugl, born July 29, 1919, at Saessolsheim (Strasbourg).

Emile Jacquot, born April 19, 1918, at Crotoy (Amiens).

John Kerloc'h, born February 13, 1920, at Landudec Quimper).

Antoine Kliche, born October 20, 1918, at Chodziez (Gniezno).

Robert Kuntzman, born July 16, 1918, at Strasbourg (Strasbourg).

Arthur Lai-Fook, born July 5, 1919, at Penal Junction (Port of Spain).

Elie Le Brun, born November 4, 1916, at Elven (Vannes).

Felix Le Maguer, born March 16, 1920, at Gorvello (Vannes).

Valentin Le Melinaidre, born February 10, 1920, at Saint-Ave (Vannes).

Stephen Maisongrosse, born December 3, 1919, at Ger Loudres).

Gabriel Michel, born March 18, 1917, at Marlenheim (Strasbourg).

Leandre Michel, born April 8, 1915, at Beauce (Rennes).
John Monnard, born June 5, 1917, at Attalens (Fribourg).
Marius Mudry, born January 28, 1918, at Heremence (Sion).
Edward Neff, born August 24, 1917, at Remiremont (Saint-Die).
Henry Nicolay, born July 18, 1919, at Adelange (Metz).
Peter Olivier, born August 17, 1919, at Roubaix (Lille).
Auguste Pajot, born July 26, 1918, at Thoras (LePuy).
Armand Rencker, born June 30, 1916, at Rheinfelden (Bale).
Joseph Ryczkowski, born September 18, 1917, at Dobrzyn (Plock).
Desire Salamin, born January 24, 1919, at Saint-Luc (Sion).
John Samson, born April 11, 1919, at Bagneaux-sur-Loing (Meaux).
Joseph Simon, born October 1, 1919, at Mutzig (Strasbourg).
James Simpson, born May 5, 1931, at Liverpool, (Liverpool).
Desire Thevenon, born December 27, 1919, at Veysillieu (Grenoble).

At Fraiao-Braga, September 8, 1939, *the Novice Clerics*:

Anthony Teixeira Martinho, born July 28, 1916, at Sanfins do Douro (Vila Real).
Anthony Rodas de Souza, born March 16, 1918, at Varzea (Braga).
Joseph Vinhas, born September 18, 1920, at Vale Mourisco (Guarda).
Manuel Cerqueira Dos Santos, born September 26, 1917, at Bairros (Braga).
Manuel Rodrigues Ferreira, born December 13, 1919, at Quinta (Leiria).
Joseph Souza, born February 2, 1920, at Santa Marinha (Porto).
Joaquim Antunes Pinto, born May 8, 1918, at Erada (Guarda).
Avelino Alves Barreto, born June 11, 1916, at Vila de Punha (Braga).
Joseph Goncalves da Silva, born February 20, 1918, at Carcavelos (Braga).
Joaquim Vas, born May 24, 1916, at Vale de Arinto (Coimbra).
Manuelino Pinto D'Oliveria, born September 30, 1918, at Lobao (Porto).
Guerubim Cunha Meireles, born May 10, 1918, at Crestuma (Porto).

At Ridgefield, September 13, 1929, *the Novice Cleric*:

William Hurney, born August 6, 1913, at Pittsburgh, (Pittsburgh).

At Hotgne, September 15, 1939, *the Novice Clerics*:

Louis Cloots, born April 8, 1921, at Racour (Liege).
Gustave Etienne, born July 15, 1917, at St. George-sur-Meuse (Liege).
Robert Hoffmann, born January 21, 1920, at Remerschen Luxembourg).
Trudo Maenen, born March 24, 1919, at Beersse (Malines).
Joseph Melotte, born April 1, 1920, at Waimes (Liege).
Ferdinand Rigaux, born November 26, 1916, at Saint-Pierre (Namur).
Andre Seyssens, born February 9, 1920, at Ixelles (Malines).
Francis Storms, born July 3, 1919, at Rillaer (Malines).
Anthony Van der Vaert, born September 13, 1913, at Vinckeveen (Utrecht).
John-Louis Vanlier, born June 25, 1918, at Hal (Malines).

At Baarle-Nassau, September 8, 1939, *The Novice Brothers*:

Bruno de Weijer, born April 6, 1915, at Baarn (Utrecht).
Hubertus Van Maarseveen, born September 1, 1920, at De Meern (Utrecht).
Aurelius Werker, born December 21, 1918, at Amsterdam (Amsterdam).

At Chevilly, September 9, 1939, *the Novice Brothers*:

Bertrand Hure, born October 4, 1921, at Boisgervilly (Rennes).
Exupere Theault, born December 7, 1919, at Vergoncey (Coutances).
Henry Caradec, born November 12, 1919, at Plouedern (Quimper).
Hippolyte Grall, born September 10, 1920, at Collorec (Quimper).
Longin Sangoi, born November 17, 1915, at Gemona (Udine).
Medard Goeb, born July 1, 1920, at Rosheim (Strasbourg).
Romuald Schaller, born May 24, 1931, at Rosheim (Strasbourg).

Renewal of Temporary Vows:

At Pounga, June 29, 1939: Brother Hermes van Eckert.
At Saint-Pierre, August 7, Mr. John Deckmyn.
At Pire, August 13, Brother Simeon Gueguen.
At Paris, August 22, Mr. Rene Adolle.
At Saverne, August 24, Mr. Fridolin Weiss.
At Langonnet, August 28, Mr. Remy L'Hermite.
At Bouveret, September 3, Mr. John-Baptist Coudray.
At Quimper, September 6, Mr. Herve Gouerou.
At Langonnet, September 8, Messrs. Marian Chojnacki, Edward Peet, Peter Pilarski.
At Allex, September 8, Mr. Oscar Rey.
At Fraiao, September 8, Brother Cipriano da Cunha.
At Mortain, September 9, Brother Louis Beretta.
At Bordeaux, September 26, Mr. Stephen Robilliard.
At Langonnet, October 2, Mr. Paul Bernier.

Renewal of Three-Year Vows:

At Saint-Ilan, May 8, 1939, Mr. John Mordel.
At Kilomeni, June 21, Brother Maria Dominikus Keller.
At Bimbe, June 21, Brother Gilbertus Hackenbroich.
At Boke, June 22, Brother Anselmus Jansen.
At Louvain, August 13, Brother Albert Van Haeperen.
At Ferndale, August 15, Mr. Henry Haley.
At Bouveret, August 28, Mr. Hohn Grivaz.
At Langonnet, August 29, Mr. Adolphe Calvet.
At Bouveret, September 3, Mr. Charles Masserey.
At Saint-Alexander, September 6, Mr. Gabriel Bonin.

At Landana, September 8, Brother Filipe Vilela.
At Fraiao, September 8, Brothers Augusto Marques, Estanislau de Sousa, Eugenio Alves, Silvino Goncalves.
At Langonnet, September 8, Mr. Edward Campbell.
At Mortin, September 8, Messrs. Miguel Durate, Alphonse Gordon.
At Bordeaux, September 28, Brother Quentin Bernard.

Profession of Perpetual Vows:

At Lubango, August 15, 1939, Brother Paulius Braun.
At Ferndale, August 15, Messrs. John Friel, Philip Haggerty, Dayton Kirby, Eugene Kirkwood, Joseph Paga, Augustus Reitan.
At Port of Spain, September 5, Messrs. John Curtin, Joseph Fullen, Kieran Keena.
At Weert, September 7, Brother Julius Dirks.
At Montana, September 8, Father Leon Reuille.
At Fraiao, September 8, Brother Martinho Gomes.
At Gemert, September 11, Messrs. Donatus Kuster, Anthony Verjeijen, Peter van Nies, William van Eijk, Godfried van der Looij, Leonard Kerstens, James Hendricks, Julius Veeboer, Nicholas Veen, Michael Nijholt, Henry Korips, Anthony van der Hurk, Peter Verdijk, John Koekkoek, Martin van de Burgt, Cornelius Pouw, Peter de Louwere, Anthony Koolen, Theodore Peters, Gerard de Kort, Hubert Verdijk, Theodore van Maastrigt, Theodore Melchers.
At Louvain, September 10, Mr. Patrick Harnett,—September 15, Messrs. Roger Besseling, John Gaillard, Armand Henry, Joseph Nyssen.
At Chevilly, September 30, Mr. Gerard Molloy.
At Langonnet, September 30, Messrs. Marien Chojnacki, Joseph Le Moal, Peter Pilarski,—October 8, Messrs. Paul Pernier, Andre Galode, Oscar Rey.

Apostolic Consecration:

At Lubango, August 15, Brother Paulus Braun.
At Weert, September 7, Brother Julius Dirks.

Sacred Orders:

At Dublin, June 25, 1939, by Bishop Brown, Bishop of Galway:

PRIESTHOOD: Messrs. M. Clifford, J. J. Ryan, P. Burke, P. McCambridge, J. Hampson, J. Kavanaugh, T. Crowley, D. O'Callaghan, J. Mcasey, J. C. Ryan, J. Sheppard, T. Walsh, J. Morrisey, G. Curran.

At Langonnet, August 26, by Bishop Jan, Bishop of Cap-Haitien:

PRIESTHOOD: Messrs. Armand Bender, Marcel Biard, Victor Boussant, Wenceslas Brzozowski, Eugene Clivax, Auguste Crespel, Richard Cummins, Arthur Emery, Thomas Finn, Stanislas Forys, John Fournel, Gabriel Gavaud, Julien Gayet, Louis Courio, Stephen Grienenberger, Ernest Haegell, Edward Hamelberg, John Hyernard, Rene Lamaze, Marcel Le Berre, Francis Le Bourhis, Peter Le Bourhis, Maurice Le Mailloux, Seraphim Massy, Joseph Mathis, Peter Michel, Gerard de Milleville, Raymond Nicoud, John Obarski, Felix Perriot, Albert Pouget, Ernest Schumacher, Giles Stillard, Charles Sugand, Victor Thiel, Michael Viatte, Charles Werien.

DIACONATE: Messrs. John-Marie Desmarquest, Robert Pinchan.

A Chevilly, August 27, by the Superior General:

PRIESTHOOD: Mr. Peter Guibert.

At Langonnet, September 10, by Bishop Jan, Bishop of Cap-Haitien.

PRIESTHOOD: Messrs. John-Marie Desmarquest, Louis Nicholas, Robert Pinchon.

DIACONATE: Mr. Edward Carrick.

NECROLOGY

Since the last Bulletin the following have been called to their Reward:

September 4, Father Antoine Bourbonnais, professed of perpetual vows of the Province of France, who died at Saint-Denis (Reunion), at the age of 80, having spent 54 years as a professed member.

September 10, Brother Michael Meehan, professed of perpetual vows, of the Province of Ireland, who died at Blackrock, at the age of 63 years, after spending 19 years as a professed member.

September 15, Father James Devis, professed of perpetual vows of the Province of France, who died at Luanda, at the age of 60, after spending 37 years as a professed member.

September 29, Father Albert David, professed of perpetual vows of the Province of France, who died at Limoux, at the age of 67, after spending 41 years as a professed member.

October 4, Brother Damian Daman, professed of perpetual vows of the Province of Germany, who died at Langonnet, at the age of 62, after spending 33 years as a professed member.

October 22, Father Thomas O'Hanlon, professed of perpetual vows of the Province of Ireland who died at Blackrock, at the age of 76, after spending 48 years as a professed member.

REQUIESCANT IN PACE

AVIS DU MOIS

THE WAR

After twenty years of peace—a peace which had not yet succeeded in calming the deep perturbations of the last war—the scourge is again upon us. Even though every country be not fighting, all experience a certain amount of the consequences, restrictions and losses of war. In our province, as well as in our missions, it is a period of trouble, of disorganization and of anxiety; it means the cessation of many of our works, perhaps the enforced abandoning of some of them.

It falls to the Provincial Superior to act in the situations which present themselves, according to the needs and necessities of the moment. The Superior General of a Congregation such as ours, addressing himself to Religious who are amid circumstances of so varied a nature, can only remind all, of their duty to conduct themselves as Religious

and as Missionaries, no matter where they may be and no matter what they may be doing.

To conduct themselves as Religious—accepting with calm and patience the position in which Providence places them, performing their daily duties in the spirit of obedience proper to us, accepting privations and inconveniences in the spirit of poverty, of which we make profession, maintaining a supernatural outlook and confidence in God who governs men and things and Whose Providence can regulate all for the greater good of all.

To conduct themselves as Missionaries—whose zeal will be able to remain, even in disorganized Missions and works and continue to save souls in spite of conditions; whose conduct and example will be a source of edification and a sermon in itself; as Apostles, in a word, as those who in all things seek only the reign of Our Lord Jesus Christ.

Calm, patience, confidence in God, in a spirit of unselfish activity, and of sacrifice, which the circumstances aid us in developing—such must be the attitude of each one of us.

Let us give homage to the first victim of the War—our Vice-Province of Poland—struck since the very opening of hostilities, and of which we have received no news.

In France, many of our Houses have been requisitioned, and deprived of their personnel; the number of mobilized is about 400.

In the French Missions, there are no fresh recruits for 1939, but the Missionaries who were on vacation have been sent back, and most of those liable to mobilization have remained in the field of their labors.

In England, the new Scholasticate has not been able to open its doors.

I count upon each of you, dear Fathers, Scholastics and Brothers. Endurance of trials is the special lot of a Missionary, and it is by endurance of trials that God's work is done.

✠L. L. H.

"Our Province" in Review 1939

JANUARY: Our Province raised to status of official bulletin for Province of U. S., by orders of Mother House: Dear Rev. Father: "In accordance with the wish of the General Chapter, the General Council has decided (in session of November 20, 1938) that each Province must henceforth publish its own Bulletin, in its own language . . . General divisions of Provincial Bulletins: Circulars of Superior General; Rome; Administrative Acts; Avis du Mois; News of the Communities; Bibliography; History of Works; Varia (Under this heading can be published a variety of articles, studies, statistics—even on occasion, poems, as is done by the Bulletin of the U.S.A., Our Province—which may interest confreres of the Province; Necrology." . . . J. Gay, C.S.Sp., Sec'y. Gen.

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FEBRUARY: Text of Capitulary Statutes of General Chapter published . . . Fathers John Kelly and Thomas Maguire return to Kilimanjaro . . . A memorial to Father Francis A. Retka, C.S.Sp., raised at Emsworth. The memorial in the form of a new gymnasium and recreation building, dedicated on January 1, marks the latest development of the Holy Family Orphanage . . . Widening the scope of its activities the Association of Catholic Trade Unions has established a labor school in Harlem under the direction and supervision of Father F. Mulvoy, C.S.Sp. Four courses are now being offered, Labor, Ethics, Economics and Trade Union Practice and Law . . .

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MARCH: Our Province mourns death of Pope Pius XI, recalling that he was the "Pope of Peace, of Catholic Action, of the Working Man, and of the Missions." Born in 1857; ordained in 1879; elevated to Domestic prelacy in 1907; became Apostolic Visitor to Poland in 1918; made Cardinal in 1921; elected Pope in 1922; died in 1939 . . . Establishment of Ferndale Retreat League. Object—better understanding of Laymen's Retreat movement; publicize movement and further membership . . . Superior General compliments Editors of Our Province: "Always well done" . . .

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APRIL: Word received that Eugenio Cardinal Pacelli succeeded to Chair of St. Peter as Pope Pius XII. His first plea to the world was for Peace . . . In reply to a remark made in "The Missionary Annals" that "Our American Province publishes a sheet(!) NOW AND THEN, called Our Province," the Editors asked if 68 consecutive monthly issues constitutes "NOW AND THEN" . . . Plans completed for the erection of outdoor Way of the Cross in Ferndale. Work to be started in spring . . . Kilimanjaro received 1,112 pounds of medical supplies in 1938, according to report issued by Father Garesche, S.J., president of Catholic Medical Mission Board . . . Excerpt of a letter from Fr. B. J. Rourke, pastor of St. John the Evangelist Church, N. Y. C., "Dear Father Plunkett:—Just a word to say how pleased I was with the work and results of our recent mission. Both Fathers McCaffrey and Wrenn acquitted themselves nobly, worked hard and constantly; the results certainly back up what I say" . . . Ordination to Subdiaconate, Diaconate and Minor Orders at Ferndale . . . Cornwells participates in Vocational Exhibits at West Catholic High School, La Salle College in Philadelphia, and Central Catholic High School in Pittsburgh . . .

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MAY: Organization of Holy Ghost Catechetical Guild in Philadelphia . . . Father Edward Leen, C.S.Sp., M.A., D.D., D.Litt., missionary, professor, author, retreat master and lecturer arrived in U. S. . . . Number of Souls cared for in U. S., for year 1938: 129,794 . . . Letter to Father Coogan, Editor of *Catholic Missions* reminding him that Holy Ghost Fathers also work in Africa, and that White Fathers are not the only African Missionaries, so why, in an African number of *Catholic Missions* is this impression given?—Answer: Father Coogan will be glad to give C.S.Sp's., publicity if they will cooperate by sending pictures . . . Appearance of "Evangeline Sauce"—news of confreres in South—in pages of *O. P.* . . . News from Rome told us of death of Father Frey . . . Father Gorman arrives from Kilimanjaro.

JUNE: Father Cronenberger feted on work of 25 years. After Mass "coram Episcopo" a banquet was given in his honor at K of C hall at which Bishop presented Father Cronenberger with a large silver service. Born in France he studied there and Ireland. Was ordained in 1900; sent to Lower Nigeria. Came to U. S. in 1903: worked in Rock Castle, Va., Philadelphia, Harlem and Alexandria . . . Permission granted to Detroit parish to erect chapel in Holy Ghost Mission, about 8 miles from Sacred Heart Church . . . Indian prince (Majahara) pays visit to Ferndale and treats scholastics to a few sleight of hand tricks . . . Brothers community Chapel competely renovated . . . Description of ordination of Kilimanjaro's first native priest, Father Alphonse Mtana. The Ordaining prelate was Bishop Muntsch, first Missionary Bishop of Kilimanjaro. After ceremony the ordinatus went to Father August Gommenginger's room to give him his blessing. The scene in the humble missionary's room was historic, for here met the first Bishop of Kilimanjaro, the first and last of the pioneer priests of 1890, and the first native priest of the "mountain" . . . Southern Exposure: Question: "Why do we fast (if we do) during Lent?" Answer: "To mortify the pastor!" . . .

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JULY: Ordination and Apostolic Consecration at Ferndale . . . Three Missioners to Africa: Fathers E. Duffy, White and Hogan . . . Father Huber reports construction of new St. Anthony's school in Natchitoches . . . Holy Ghost parish New Orleans has an average of 100 converts annually . . . Father Edward Leen, C.S.Sp., preaches at Solemn Mass in St. Patrick's Cathedral, for opening of National Laywomen's Retreat movement, Third Annual Congress. Archbishop Spellman presided . . . Announcement of new pamphlet "The Congregation of the Holy Ghost" giving authoritative information of the Congregation, its history and works . . . Our Library, list of books by Holy Ghost Fathers in English . . . Fathers Edmund Supple and Louis Schenning return from Rome . . .

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AUGUST: Dedicated to the memory of late Father Christopher Plunkett, C.S.Sp., Provincial and founder of OUR PROVINCE, born July 1, 1879—died August 17, 1939. News of the death of Father Plunkett came as a shock to the Province. He was admitted to Lutheran Hospital on the evening of August 15, with a quinsy sore throat which developed into bronchial pneumonia the following day. On August 17, at 2:35 p. m. he passed to his reward. Present at his bedside were Fathers Collins, Bryan, Mulvoy, Guthrie, Murnaghan and O'Neill. Born in Dublin Ireland, he received his education at Blackrock, Langonnet, Chevilly and Grignon. He was ordained at Grignon in October 1893. Coming to U. S. Father Plunkett was assigned to Duquesne University where he taught for one year. His next charge was St. Peter Claver's in Philadelphia. In 1912 he came to St. Marks and then went to Puerto Rico in 1931. In 1933 he returned to the States as Provincial, which position he held till his death. A solemn Pontifical Mass of Requiem was sung at St. Mark's by Most Rev. Bishop J. J. Byrne, C.S.Sp., Archbishop Spellman presiding. The following day another Mass of Requiem was sung for the repose of his soul at Ferndale. Then he was laid to rest in the quiet little cemetery of the Community that he loved dearly . . . From 30 rue Lhomond:—"Returning to the Mother House—I learned of the sad news of our beloved Father Plunkett—The Province of the United States and the Congregation of the Holy Ghost have lost in him an excellent worker in the cause of God—He was a good Father to all, an exemplary religious and always of even disposition—this was his greatest strength—I give you my blessing and assurance of my paternal affection—✠L. Le Hunsec, S.G. . . .

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SEPTEMBER: Reprint of telegrams and letters from prelates, clergy and laity of U. S. offering condolences at loss of Father Plunkett . . . Nearly one hundred priests attend funeral rites at St. Marks; over fifty attend obsequies at Ferndale. Bishop Byrne and Father Brannigan preach . . . Fathers Fitzgerald and John Manning return from Africa and Rome respectively . . . Father Leen returns to Ireland via Dixie Clipper (Pan-American Airways) . . . St. Mary Magdalen's, Tuscaloosa, has a new rectory . . . Profession at Ridgefield and Perpetual Vows at Ferndale . . . News of naming Monsignor Joseph Faye, C.S.Sp., as Prefect Apostolic of Ziguinchor. Msgr. Faye is a native of Africa. He received his education at Ngasobil, Africa and Allex in France. Made his profession in 1937 and was ordained by Cardinal Verdier in 1931 . . . Report of Lay Retreats at Ferndale show that 343 men attended this year.

OCTOBER: "A cablegram from Most Rev. Louis F. Le Hunsec was received on September 19th, announcing appointment of Very Reverend George J. Collins, C.S.Sp., as Provincial of American Province, succeeding the late Very Reverend Christopher J. Plunkett, C. S.Sp., who died August 17 . . . "—Born in 1897 in Philadelphia, he made his early studies at St. Vincent's and St. John's, Philadelphia, and St. Francis' Industrial School, Eddington. Preparatory studies for priesthood at Cornwells and Ferndale. Ordained in 1922, Father Collins has since served in the capacity of Provincial Secretary under Very Rev. Eugene Phelan and Very Rev. Christopher Plunkett. He also filled the posts of professor of Liturgy, Canon Law, Moral Theology, and Sacred Scripture. He was also Bursar at Ferndale and Director of the Brothers . . . In spite of war, Bishop Byrne and Father Marron returned to Kilimanjaro with three newly appointed missionaries: Fathers E. Duffy, White and Hogan . . . Father Mulvoy and Father Roach establish employment bureaus in New York and Philadelphia. This is an attempt to raise the status of the Negro and to break down the walls of prejudice. To date both priests are surprised at results . . . Father Edmund Supple made Managing Editor of OUR PROVINCE . . . Orders from Mother House to recite 3 Paters, 3 Aves and 1 Gloria with invocation Regina Pacis, Ora pro nobis, for peace, to be recited daily as long as hostilities last . . . Two Scholastics, one French the other Canadian came to Ferndale to complete studies . . . Holy Ghost Prayer Book on press . . . Prayers are asked for our confreres who are at war.

NOVEMBER: Our Province celebrates its sixth Birthday; first issue dedicated to the Very Reverend Martin A. Hehir, C.S.Sp., LL.D., Litt.D., on the Fiftieth Anniversary of his Ordination to the Priesthood . . . Fathers Dooley, Moroney, Lippert and Walsh back to the States after mysterious voyage of SS. Iroquois . . . The Superior General passes in review the events of the year . . . Fr. Brault, Procurator General, was named Consultor of the Sacred Congregation of the Propaganda . . . Extension of the Indult of the Propaganda permitting those in Mission Territories to celebrate Masses of certain feasts on the following Sunday.

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DECEMBER: In the Nov.-Dec., issue of the Bulletin Mensuel the Superior General calls to mind that even though War is raging in Europe it is the duty of all "to conduct themselves as Religious and Missionaries . . . and to have calm, patience and confidence in God . . . "He also counts, for prayers, "on each of the Fathers, Scholastics and Brothers" . . . Father Baumgartner celebrated his twenty-fifth anniversary as a Southern Missioner in Isle Brevelle . . . The Holy Ghost Fathers have been in Philadelphia for fifty years. It is the wish of all that we will be there for many more years . . . Ad multos Annos . . .

* * *

The year is ending, and Our Province has been your monthly visitor during the past twelve months as it has been for six years now. So on this event of the last visit for this year, the editors take this opportunity of wishing each and every one of the Confreres a Joyous Christmas and a very Happy New Year!

TESTIMONIAL DINNER AT ALEXANDRIA

On October 30, at an invitation from His Excellency, Daniel F. Desmond, D.D., Bishop of Alexandria, La., the following Holy Ghost Fathers assembled in the Bishop's residence in Alexandria, at a dinner, to pay tribute to the Reverend J. A. Baumgartner, C.S.Sp., on the occasion of his twenty-fifth anniversary as pastor of St. Augustine's Church, Isle Brevelle: Fathers Cronenberger, J. J. Cassidy, I. V. Huber, Vorndran, Campbell, Landy and Pixley. Also present were the following secular priests: Right Reverend Monsignor Van Haver, the newly appointed Vicar General of the diocese of Alexandria; Rev. J. Howard, Chancellor; Fathers Aycock and Nieldling.

Following the dinner, words of congratulations and praise were addressed to the Jubilarian by His Excellency, the Bishop, Monsignor Van Haver, Fathers Cronenberger, Cassidy, Huber and Aycock. The celebration came to a close with the presentation of a beautiful pen set, by the Bishop and with the expression of thanks from our Jubilarian.

Father Baumgartner, may you have many more years in which to labor among your own in Isle Brevelle. We address you now with the words which we feel sure will be addressed to you by Him for Whom you have labored so faithfully, these many years—"Well done, good and faithful servant."

DISTINCTION OF RACE NOT FOR CHURCH

Vatican City, Oct. 30: While hatred and jealousy too often divide men in the world at large, the Catholic Church, with its immense charity, embraces all the human family without distinction as to race or rank, His Holiness Pope Pius XII pointed out yesterday, after he had personally consecrated twelve missionary bishops in St. Peter's Basilica.

The new bishops represent many nationalities and racial strains. There are among them two Americans, two native Africans, an Indian, a Chinese and natives of a half-dozen European countries. The ecclesiastical territories which they will govern are in widely scattered places.

Reminding his audience that the consecration of the new bishops took place on the Feast of Christ the King, Pope Pius extolled the benefits accruing from the reign of Christ in families and in states which establish laws inspired by the doctrine of the Gospels and do not refuse public homage to Our Lord. His Holiness said it is necessary that all those who glory in the name of Christian should contribute, each according to his own possibilities, to the spread of the reign of Christ, especially now when men are too often absorbed in earthly things and neglect heavenly things.

CONGRESSIONAL RECORD HAS PAPAL ENCYCLICAL

(*Baltimore Catholic Review*)

Washington, Nov. 9: The entire text of the first Encyclical of Pope Pius XII, "Summi Pontificatus," was inserted in the *Congressional Record* by Representative William I. Sirovich of New York.

Representative Sirovich referred to the Holy Father as "the brilliant, gifted and inspired shepherd of the great Catholic Church," and told his colleagues that "to preserve modern democracy throughout the world we must follow the brilliant counsel of that learned and distinguished scholar, His Holiness Pope Pius XII.

THE FIFTH NATIONAL CATECHETICAL CONGRESS

The program of the Confraternity of Christian Doctrine for its fifth national Congress held at Cincinnati, Ohio, November 4, 5, 6, 7, 1939, indicates the wide field this great and active organization covers in teaching Christian Doctrine.

This year the Congress was attended by some 5,000 delegates comprised of Clergy, Brothers, Sisters and laity, from various parts of the country. His Grace The Most Rev. John T. McNicholas, O.P., S.T.M., was the patron of the Congress. He presided at the Pontifical Mass celebrated in the Cathedral of St. Monica which was attended by a large group of bishops. The Most Rev. Francis J. Spellman, D.D., Archbishop of New York, delivered the address.

At some 50 meetings at which over 130 talks were given, the method and means of teaching Catholic doctrine were considered from many and varied aspects. The mention of a few will suffice to give an idea of the vast field covered:

Preparation of Catholic college students for lay leadership in the parish; reaching the Public School children

through the Confraternity; the Confraternity and the nursing profession; the Catholic Evidence Guild on the street corner; the value of Catholic fraternities in non-sectarian colleges and universities. Rev. John Cavanaugh, C.S.C., of Notre Dame University gave a very interesting talk: "Be Go-Givers for Christ," at the meeting of the Confraternity Program for Youth. At the meeting of the delegates to discuss religion in the home, Most Rev. Edwin V. O'Hara, D.D., of Kansas City, spoke on the need for teaching religion in the home. Alert to the needs of our times, Rt. Rev. Joseph Corrigan, P.A., S.T.D., Rector of the Catholic University of America, addressed the Crusade for God in Government. His topic: "Patriotism, Human Rights and Duties." Instruction for the inmates of public detention institutions was not forgotten. A very new way of teaching religion was discussed by Father Lester Fallon, C.M., of Kenrick Seminary, in his talk: "Teaching Religion by Mail," delivered at the meeting of the Apostolate to Non-Catholics.

Of particular interest to every Holy Ghost Father was the meeting which concerned the welfare of the Negro, held in the Taft Auditorium. The Honorary Episcopal Chairman was the Most Rev. Eugene J. McGuiness, of Raleigh. Rev. Edward Lodge Curran had for his topic "Communistic Slavery." "Realism on the Race Front," was the subject of Father Gillard's talk. Father Charles Murphy, well known in Cincinnati for his work among the colored, spoke on the "Psychological Preparation for the Instructor of the Negro in Christian Doctrine." The auditorium was filled to capacity.

The Congress was glad to announce the completion of a new edition of a catechism of Christian doctrine. The work will be published next year.

Simultaneously with the Catechetical Congress the Catholic Biblical Association of America held its convention. At this convention was announced the coming of a new English translation of the New Testament. This is the product of five years of difficult labor. The first real translation into English that has been made in the past 300 years. The translation is made directly from St. Jerome's version. It departs from the Old English. The new work is expected to appear next year. Preparations are being made to begin a similar translation of the Old Testament. This will be a work of at least six years. This work on the Old Testament will be followed by a commentary on the whole Bible.

The prominent note of the Congress was the need of religious instruction of the laity and the realization that this instruction could not be confined to the Sunday sermon. Certainly a great harvest is to be expected from the seed that will be sown by the delegates on their return home. This hope is not vain for Bishop Murray remarked that nothing in the Catholic life of America has taken like this catechetical movement. So we wait with many expectations not alone the Catechism and the translation of the New Testament, but a new harvest of souls.

Helena, Ark.

Bishop Morris was in Helena, Sunday, Nov. 12th. He confirmed 20 here at 2 P. M. . . .

Our Drum and Bugle Corps was the biggest attraction of the parade on Oct. 7th. We had 32 children in uniform, and they did well.

The Bishop said that a colored mission would soon be opened in Hot Springs. He didn't say who was to have charge of it, but I believe it will be one of his own priests.

I was unsuccessful in my attempt to get local aid for the school. Fr. Hoeger sent me $40.00, which helped to buy books.

* * *

Tulsa, Oklahoma.

I expect to finish the new rectory and move in by Christmas.

We have a two-weeks mission by two colored priests, S.V.D. Doing a very splendid job, large crowds at Masses and evening devotions. In this peculiar Bible belt, a world of good has been accomplished by their very presence.

We have colored Sisters this year, Holy Family, New Orleans. I am compelled to say, greater school, results, harmony. These Sisters are splendid and exemplary religious, a genuine asset to the parish at large.

Fr. Wersing is fine, gained four pounds since he arrived. I believe he likes the change. Plenty of work to be done here. After the mission, we will start in full swing, to follow up the work of conversion of these good fathers.

THE HOLY GHOST PRAYER BOOK

The Catholic Book Publishing Company, New York, N. Y., has just issued the Holy Ghost Prayer Book (401 pp.) in the following different bindings:

No. 700	Cloth, red edge	$1.00
No. 702	Imitation leather, red under gold edge	1.50
No. 703	Genuine leather, pin seal grain, red under gold edges	2.00
No. 710	Black Duroleather, flexible embossed cover, red under gold edges, blanketed title on front cover	.80
No. 775	Deluxe edition, genuine black leather, morocco grain, round corners, red under gold edges, hand tooled rolled-gold border on inside front and back cover, raised French bands, SILK MOIRE LINING, title on backbone stamped in gold, silk bookmark	3.00
No. 776	Same as No. 775 only LINED WITH GENUINE LEATHER	3.00

For copies, consult your local dealer. For those who are unable to procure them through their local dealers, the Provincial Procurator will be in a position to meet their demands.

OUR PROVINCE

Founded in November, 1933, by Father C. J. Plunkett

VOL. 7 DECEMBER, 1939 No. 12

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.

Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

Editorials

GLORY TO GOD . . . PEACE?

"Glory to God in the highest and on earth peace to men of good will." Such was the song uttered by the angels some nineteen hundred years ago, when the miracle of the Incarnation was completed in the cave of Bethlehem. It was peace that Christ came to impart to men besides fulfilling the mission that was given Him by His Heavenly Father. But a short distance from that cave there really was no peace, for in Jerusalem were gathered the nobility and the rich who were making merry. Actually they were thinking more of their own temporal affairs and how they could preserve their position and prestige in the social and economic world.

This month, we again celebrate the anniversary of this marvel of the Incarnation. Again the strains of "Glory to God" will be chanted by the peoples the world over, and wishes for a merry and peaceful Christmas will be exchanged among multitudes of people. But there still remains the tragedy of that first Christmas Day—absence of Christ from the hearts of men. Today the world is far from peace. Diplomats, rulers and peoples are hurling destruction at one another in the maelstrom of hate and ambition. These are desirous of preserving their prestige in world affairs and of furthering their diabolical "isms", and the cry for peace is despised.

Thus we can in some way compare the day of Christ's birth with our present ultra-modernistic year of 1939. Then men knew nothing of Christ nor cared about His coming. All that interested them were their own selfish designs. 1939 is no better. Today men do not want to know Christ nor do they care to have anyone know about Him. All that interest them are their own selfish designs. However, we can in a way forgive the Jews of old. They did not have the opportunities that our modern world has. The ancients had only an assurance of a Messias and when the Messias did come, clothed in the cloak of poverty they could not understand. But the people of our age have no excuse, for did not Christ reveal that He was the Messias, that He was God? and did He not prove by miracles that He was the Messias, that He was God? Why, then, do the dictators refuse and actually throw, right back into His face, the peace that Christ came to spread? Why do they refuse to accept what reason demands as acceptable? The only reasonable answer is, to attain their devilish desires and to seem great in the eyes of the world.

Christmas will be for us a strange paradox. We will greet our friends with the customary "Merry Christmas," the song of the angels will be repeated "Glory to God in the highest and on earth peace to men of good will." But Christmas will not be merry, neither will there be glory to God, nor will there be peace nor will there be men of good will. The bombs of warfare will be falling; the devils of irreligion will be hard at work glorifying themselves rather than God; and the dictatorial gods of false "isms" will be striving to take away from men any good will that may remain.

Even though the loud cry for peace has been repeated by the Prince of Peace through His earthly representative, the diabolical clamor of war and propaganda has been successful in reducing that cry to an imperceptible whisper. Thus the stages are set. The actors of the Spiritual and temporal worlds are filling their respective roles. The one re-enacting a reality, the other a horrible farce. The audience—the world—is so entranced by the hypnotic power of propaganda that it will fail to see the reality of that peace which Christ came on earth to spread.

For those people, left in the world, who are old-fashioned enough and who are "stupid" enough to realize that there are such things as the concrete realities of life, and for those who are bound to Reality itself by the bonds of religion, this Christmas will mean more than another day. It will mean more than the turning of the pages of time on the tragic scene of hate and bloodshed that is being re-enacted on the many-times-blood-drenched fields of Europe. It will be a day of peace, a day when they can turn their eyes away from the mockery of Dictatorial powers and gaze on the Reality of the Miracle of the Incarnation. It will be a day when, with the Peace of God in their hearts and the joyful strains of the angels on their lips that they will be able to cry out "Glory to God in the highest and on earth peace to men of good will."

Our Levites

FERNDALE HERALD

Rumor! Rumor! Let's start a rumor! I sometimes think it ought to be a penal offense to start a rumor. But again, when any circumstance comes to my attention that seems to be a good foundation for a "red hot," "from-a-reliable source," "etc." rumor, I, too, just can't resist the temptation to start it on its way. It's funny how these things work. You start a rumor off innocently enough, and before the day's over, some one tells you the latest, your own story, greatly embellished, and he'll swear to it on a stack of bibles and act as if he had intercepted one of those letters from 65 W. 138th Street, when all the time you know where it came from. This has been a banner month for rumors. We've got just about everyone in the Province where we think he ought to be. Out of approximately three thousand rumors, three have materialized, to wit, Father Fitzgerald has become our new bursar, replacing Father Joseph Duffy, Father Supple has gone to St. Mark's and Brother Stephen to Duquesne. But the rumor-mongers aren't licked yet. There are new ones popping up every day.

Our football season opened officially on October 19th. Although the turnout was somewhat smaller than expected, the games have been faster than ever. The first extra-league game was on All Saint's Day, when the Theol's trimmed the Philo's, 19-0. But the younger generation came back with a vengeance on Armistice Day and trounced the elders 20-14. They are determined to make the series tough for Theologians this year (and it looks as if they will do it).

October 23rd ushered in a long-awaited privilege. We may now stay up till 10:00 p. m. The penalty for an infraction (said infraction being tardiness for morning prayers) is one week's retiring at 9:00. After a taste of the new rule, that week's penance hurts (as yours truly can testify personally).

On Sunday, October 29th, we celebrated the Feast of Christ the King with a procession to the grotto before Benediction.

Hallowe'en, as usual, was observed very quietly at the Dale. There was no haunting, at least as far as I know, (and I'd probably have been in it if there had been any); no doors were removed or cars upset. The only celebrating we did on the Eve of All Hallows was witnessing a play on the Dale stage. Last year's Broadway success *What a Life* was reproduced just as successfully as it had been on Broadway.

Last of our straying European sheep came home on November 6th. Gerald Walsh, after a little trouble, finally succeeded in reaching Ferndale. Four days later, we welcomed Father Kirkbride back from his trip to England. He tells us that he was practically chased out of England (not for anything he'd done, of course, but because he would not have been able to get back for the rest of the war if he had been caught there when the embargo was lifted).

Your herald scribe wants to wind up this time with the prize boner of the month. One scholastic, we'll call him A, has another scholastic B, make sure that he gets awake each morning, if he, A, has not heard the bell. So one night, B, sets his alarm as usual (to play safe), for 5:10. The alarm, as all good alarms will do once in a while, went off. Hearing no noise, and thinking that everyone was already in the Chapel, B, knocks on A's door. The picture—both rushing to get down on time, missing their ears altogether, combing their hair with their fingers on the way downstairs, and nearly breaking their necks in transit, only to find, when they got downstairs that no one was in the chapel. B gets the fine idea of looking at his watch and —well to make a long story short, it was 11:10 p. m. and all the rest of the house wrapped in the arms of Morpheus . . . What a life!

Ferndale takes this opportunity of wishing all the Confreres of the Province, whether at home, in Puerto Rico or Africa or Europe, a very Happy and Joyous Christmas.

KERNELS FROM CORNWELLS

The goblins of Hallowe'en have come and gone but the entertainment, an original production called "Coal Black and the Seven Giants," presented by the freshman class on that night of festivity is still a subject of conversation. In the best George M. Cohan style it combined the story of Snow White with incidents in the daily life of the boys.

A few days later, on the eve of Armistice Day, the sophomore class gave a very fine presentation of two one-act plays, "The Gray Overcoat" and "The Girl". This program was dedicated to Very Rev. Father Provincial. This performance, together with the previous one, has created a play consciousness which we hope will have very favorable reactions and will give us several evenings of light entertainment in the future. (Take note Ferndale—we're developing some dramatic talent).

On November 14th, we were all invited to take part in the closing Forty Hours' exercises at St. Elizabeth's Convent, Motherhouse for the Sisters of the Blessed Sacrament. After the devotions the sisters served refreshments. To show their appreciation, the sophomores again presented the above mentioned plays in the Sisters' auditorium. The screams of the high school girls when the fatal shot was fired, were quite amusing.

On Tuesday, November 7th, Father Collins paid his first visit to Cornwells since his appointment as Provincial. We were all anxious to personally convey our best wishes and congratulations, so we were really pleased to have him call on us. We hope that his stay, though it was brief, was a pleasant one. His presence here was the occasion for a dinner given in his honor. The following Fathers, besides those of our own community were present: Very Rev. Father Lundergan, Fathers Recktenwald, Knaebel, Williams, Wrenn, McCaffrey, Roach, Nolan, Wm. Duffy, J. Bradley, P. McCarty, J. Sheridan. It was a fine turn-

out and we thank them all for their attendance, which helped make the meeting a pleasant and a happy one.

Then a week later on November 16th, we gathered again around the festive board in a farewell gesture for the two confreres who have left our midst; for Father Dodwell who has gone to Marksville, and for Father Lipinski who has gone to Bay City. At this affair we also welcomed the new member of our family, Father Jos. Duffy, the new bursar of the Community. To those leaving we say with Father Williams who was present, "Success in your new work" and to the new member—We'll be seein' yuh.

Now to all members of the Province I wish to express in the name of the whole Community, the very best wish for a Holy and Happy Christmas, with bright prospects for a Pleasant and Successful New Year.

SOUTHERN EXPOSURE

Finding work isn't one of this writer's specialties but I did manage to find work for a parishioner so I went out to look him up. His mother-in-law was in the back yard bending over one of those kettles you see hanging outside of many "Ye Olde Antique Shoppes" in New England, doing some students' wash. What a cumbersome sentence! That happens every time I try to go literary. She was glad to take time out. When I asked where the boy was, she simply pointed to two holes in the wall. He couldn't have been immured in the walls and he certainly couldn't have crawled into either hole unless he had shrunk to the size of a thirty-two bullet. Her explanation followed. He was "jest-a-tesslin" with her son and then pulls out a gun and "let go two slugs." She finally ended up by saying, "he jest ain't chair no mo." He ain't, either, so that puts me back to sixty-one souls. Guess I'll get me a slide rule . . . Two Negro football teams—this is authentic—were playing for the championship. On the bench sat a big lad who had "sot and sot" for the three years he was with the team. The score was 6-0 and it looked as though his team didn't have a chance. After pleading with the coach for about ten minutes, the same, figuring that the game was lost anyway, sent him in. The big lad stood in the backfield waiting for the center to pass the ball. The numbers began to flow, foty-fo—foteen—eleventy-two—this was all Greek to the big man and he yelled, "Forget dem numbahs man, and trow me dat boll." He received it in the hams that hung at the end of his wrists and yelled, "Hot diggity! Interference, follow me!" I wasn't told the final score . . .

Articles

A REVIEW OF 50 YEARS IN PHILADELPHIA

As the year 1939 swiftly passes into the pages of history, it is for the Holy Ghost Fathers not merely another year. It is, as it were, the turning of another page in the Annals of the History of the Congregation in Philadelphia. For among the many religious societies of men and women who are doing splendid work for the Church in Philadelphia, are the Holy Ghost Fathers who have been laboring quietly and efficiently at the tasks assigned them for the past fifty years. The Bulletin of Works shows us that the Fathers have four well established institutions in and around the city; these are: St. Peter Claver's, Our Lady of the Blessed Sacrament, St. Joseph's House for Homeless Boys and Holy Ghost Missionary College.

ST. PETER CLAVER'S

St. Peter's might be termed the Mother Church of those churches, which are set aside for the Colored Catholics in Philadelphia, since it had its origin preceding the others, and these in turn were built up, in large part, around former parishioners of St. Peter's.

The origin of St. Peter Claver's goes back to the year 1886. It was in that year that Father E. O. Hiltermann, pastor of the German church at 6th and Spruce, Holy Trinity, invited the Colored Catholics within the confines of his parish to attend Mass on Sunday in a body, and he wisely formed them into a special group, known as the St. Peter Claver Union. Historically, this was the beginning of the parish of St. Peter Claver.

Charge Given to Holy Ghost Fathers . . .

July 29th, 1889 was a jubilant day for the Colored Catholics of Philadelphia, for it was on that day that Father Patrick McDermott, C.S.Sp., arrived from Pittsburgh, Pa., to take over the responsibility of the Colored apostolate in Philadelphia. Much of the credit for obtaining a priest, who could devote his entire time to the Colored Catholics, must be given to Miss Katharine Drexel, who later became the well-known and saintly Mother Katharine, foundress of the Sisters of the Blessed Sacrament, a Congregation of Nuns, whose lives are consecrated and dedicated to the Negro and Indian missions.

Father McDermott had his chapel, school, and residence, all in the one dwelling, at 832 Pine Street. For three years this humble house was the center of Colored Catholic activities. Then, in 1892 the untenanted Presbyterian church on the S. W. corner of 12th and Lombard Streets, was purchased by Father James Nolan, C.S.Sp., who had taken Father McDermott's place in the Colored work. The church was dedicated, January 3rd, 1892, by Archbishop Ryan and placed under the patronage of the Apostle of the Negro, St. Peter Claver.

Shrine by Father Plunkett . . .

In these days of popular devotion to the Saints, there is a shrine in almost every church of the city, but back in the pioneer days of St. Peter's such was not the case: there were comparatively few. St. Peter's was one of the first churches to erect a special shrine to Our Lady. In 1898 under the inspiration and direction of Father Christopher Plunkett a replica of the world-famed shrine of the church of Our Lady of Victories in Paris was reared to the honor of the Mother of God. This well-known shrine is visited by the faithful of all walks of life, from all quarters of the city.

The Rectors, who administered the affairs of St. Peter's during the fifty years of its life, were Fathers Patrick Mc-

Dermott, James Nolan, Christopher Plunkett, Lawrence Farrell, Thomas Wrenn, James Maguire, James Riley, and its present encumbent Clement Roach; all Holy Ghost Fathers.

St. Peter's School and Societies . . .

The history of St. Peter Claver's school is unique in the annals of the Catholic Church in Pennsylvania. For in 1872, before Negro children were admitted to the public schools, the Oblate Sisters of Divine Providence, an Order of Colored Nuns, came from Baltimore to open a school on Seventh Street, above Pine. Due to prejudice and a lack of funds these good Colored Sisters were forced to abandon their noble task. Soon after their departure the venerable Sisters of Notre Dame de Namur, who conducted an academy at Rittenhouse Square, humbly entered the Negro missionary field, opening a school for girls at 13th and Lombard Sts. In 1906, when the present school building was constructed, the Notre Dame Sisters took over the girls' section and have been in charge ever since. The boys' department was placed in the capable hands of the Sisters of the Blessed Sacrament. Our teaching Sisters have done heroic work in God's nursery, the school. Thousands of Colored children have passed through their hands since its inception; thousands have received the gift of faith from their patient instruction and virtuous example.

The bulwark of a parish is found in its societies. St. Peter Claver's has been blessed from the beginning with fine organizations. Its Blessed Virgin Mary Sodality was established in 1889 and has always been a flourishing one. The Holy Name Society, founded in 1911 by Father Plunkett, was the first Colored unit of Holy Name men in the Archdiocese. Other groups, likewise most helpful to the parish, are the Choir, the Children of Mary, the Claver Players, the Boy Scouts, the Girl Scouts, the Junior League, the Craftsmen Corporation, and St. Mary's Beneficial and Charitable Association.

Social Service Program . . .

Social Service is an indispensable part of a parish program, since it is the application of the Spiritual and the Corporal Works of Mercy. Coadjutors of the Priests of the Parish of St. Peter's in this Christian service have been the Franciscan Sisters of the Atonement at 507 S. 9th Street. These Sisters came to St. Simon's Mission Settlement House in the Fall of 1922. They have been kept actively busy by visiting the poor and aiding them, teaching public school children in Sunday school classes, establishing clubs and guilds. The simplicity, the sacrifice, and the unrelenting zeal of these saintly Nuns, have been a constant inspiration to both the Priests and the people of St. Peter's. In 1935 the Rector, Father Roach, opened up a branch Mission House for the Sisters at 1325 S. 23rd Street, and there the Sisters continue to do laudable missionary work.

Recently, the Sisters of the Blessed Sacrament in cooperation with the Rector of St. Peter Claver's have put into effect a plan of evangelization for the Colored people within the boundaries of the parish, which takes in the whole of South Philadelphia. This plan is the establishment of Catechetical Centers in those out-of-the-way sections that are distant from the church; homes are sought in which classes for children can be held on Sunday afternoons, classes for non-Catholic Colored children. The teachers in these Centers are recruited from the undergraduate young ladies of Immaculata College, and from the Catholic Women's Alliance. So far there are 18 of these centers established.

CHURCH OF OUR LADY OF THE BLESSED SACRAMENT

A Sunday school was started by one of the priests of St. Elizabeth's Church, 23rd and Berks Streets, in the year 1906. Arrangements were made by this priest, sympathetic for the Colored race, with Rev. Mother Katharine —foundress of the Sisters of the Blessed Sacrament, to have two Sisters teach Sunday school. Soon the number who flocked around the Sisters outgrew the space at their disposal in a private home and the class was held in the basement of St. Elizabeth's Church as the priests there continued their interest in the work.

In 1907, Rev. Mother Katharine purchased the property at 836 N. Broad Street, as a home or center for the Colored mission and Rev. Abraham Emerick, S.J., came from old St. Joseph's Church to take charge of the work. He was succeeded in 1908 by Father Cronenberger, C.S.Sp., to whom the work was confided by Archbishop Ryan.

Fr. Cronenberger, First pastor . . .

The Sisters of the Blessed Sacrament opened the school at 836 N. Broad Street, and took up permanent residence there. Father Cronenberger took up residence at Carlisle and Cambridge Streets, and purchased the present church property, at 714 N. Broad Street, which had been a Presbyterian Church. On Quinquagesima Sunday, 1910, the church was solemnly dedicated under the title of "Our Lady of the Blessed Sacrament."

The first Baptism on the records of the Church is under the date of December 18, 1907, by the Rev. Abraham Emerick, S.J.,—the only one for that year. During 1908 there were 46—of whom 14 were adults.

The Pastors since Father Cronenberger's time were: Rev. Thos. Park, Rev. L. Farrell, Rev. James Clarke, and the present pastor Rev. F. P. Duffy.

Sunday School . . .

Last year a number of Sunday schools were opened in private homes—being taught by young women from Rosemont College, Mt. St. Joseph's and the Alliance of Catholic Women and from the business world under the supervision of the Holy Ghost Fathers and the Sisters of the Blessed Sacrament. This year the Sunday schools number 98 with 140 young women teaching Catechism to 1,000 non-Catholic children. The fruits of this noble missionary endeavor on the part of these zealous Catholics were reaped at Christmas time when 66 children were baptized and made their First Holy Communion and in May of this year 162 more children and 15 adults were baptized and received their First Holy Communion. The fathers of the parish instruct the adults.

ST. JOSEPH'S HOUSE

There was a great need in the city of Philadelphia fifty years ago for a Home for Working Boys. One who clearly recognized that need, was a zealous priest of the Archdiocese, the Rev. Eugene V. McElhone. Encouraged and aided by His Excellency, Archbishop J. Ryan, Father McElhone purchased and opened under the patronage of St. Joseph a modest dwelling at 732 Pine Street. This was in the year 1888. It was the first local home for Homeless Industrious Boys.

Fr. Fitzgibbon Considered Co-Founder . . .

The direction of the Home was entrusted to the Holy Ghost Fathers in 1889 and the Rev. David Fitzgibbon, C.S.Sp., was appointed Director. The choice of Father Fitzgibbon was happy, as he had the wisdom and the ability to overcome the numerous obstacles that stood in the way of this new foundation. So great were the accomplishments of Father Fitzgibbon in the infancy of St. Joseph's House, that he is looked upon as the co-founder.

How beautiful, how appropriate, is the name of the Home—St. Joseph's! For St. Joseph is the Patron and the Protector of the homeless and forsaken youth, the guardian of friendless boys who perish from exposure and moral want, in the haunts of the wicked in every large city. The Catholic spirit of true devotion to St. Joseph is indicated by a paternal interest in boys, especially in boys who are homeless.

Father Fitzgibbon was director of the Home from 1889 to 1903, and during this period the Home was largely extended; five houses contiguous to 732 Pine were acquired, making room for the growing development of the new institute. Father Fitzgibbon left the Home in 1903, but returned again as Director in 1909 and remained until 1914.

Father Farrell . . .

The Rev. Lawrence Farrell, C.S.Sp., succeeded Father Fitzgibbon in 1903. His encumbency lasted six years, during which he signalized himself by his truly paternal bearing towards his homeless boys.

The early years at the Home were years of struggle. The most rigid economy had to be practiced. Not a scrap of food was lost, not a bit of soap or other necessary articles were permitted to go to waste. The boys were trained to give entertainments to provide the means of support, but the results did not justify the method. In Christmas week of 1918 conditions were desperate. The Christmas novena was begun. One stormy night after evening prayers had been said, the Director, Father Farrell, went to his room. His anxiety was great. At that same hour Mr. Samuel Snellenburg left his store at 5th and South Streets, telling his son he was going to the Boys' Home on Pine Street. He was admitted and walked upstairs to the Director's room. The two men clasped hands. Mr. Snellenburg learned of the distressing situation and immediately signed a check for $1,000 and handed it to the Director. Hope and confidence were renewed.

At about this time St. Joseph's Association was started. Subscription books for $5 and $2.50 and circulars calling for $1 were sent throughout the city. The returns were hopeful, and year by year the Association grew. At first only Philadelphia names were appealed to, but later the reputation of the House spread abroad and donations and words of praise came from other states.

Archbishop Ryan ever took a kind interest in the House and was pleased with its progress. His visits were many and were happy events in the Home's history.

Good and lean years alternated. New institutions came into existence, new parishes were formed, which broadcast their appeals for aid. Old and interested helpers died and the modern generation was not eager to fill their places. Then came the World War and appeals from a legion of worthy causes flooded the country. "Don't neglect Home charities" was the warning of the Secretary of War. The men of the Association office worked with might and main, night and day, to keep our list of charitable helpers from dwindling, and thanks to God and the good St. Joseph, we lost but few.

New Building Needed . . .

Old St. Joseph's House on Pine Street had outgrown its usefulness and was unsafe for occupation. At this time Father Park came to the House as Director. He was filled with holy ambition, energy and zeal. He decided that something should be done and he did it. He surveyed the city. The site at the corner of 16th Street and Allegheny Avenue appealed to him. It was for sale and he determined to build a suitable Home thereon.

The walls of a stately building soon rose. It is of concrete and danger from fire is at a minimum. On the Sixteenth Street side is an exquisite chapel and a large auditorium is at the opposite end of the building, and along the connecting corridor are offices and a study-hall. The second floor contains three graded classrooms and a row of clerical bedrooms. On the third floor we find two large airy dormitories, each with a capacity of fifty beds, and the sewing and linen rooms. The fourth floor also contains two dormitories for the seniors, and classrooms for the high school. The kitchen and refectories are in the basement, together with two large gymnasiums and the seniors' reading room.

To this commodious and well equipped Institution were transferred our 200 boys, homeless boys, destitute boys, boys from poor homes, and worse environment. A large recreation yard is theirs for baseball, football, handball and other sports, away from unseemly quarrelling and other evils.

Departments . . .

A visit will not be complete until one has seen the printing department and the tailoring and shoe shops.

The printing department faces on 16th Street and is up to date in every particular. Year books, pamphlets, books of all description, some exquisitely bound, come from its presses. Printing in every form is done and well pleased patrons are the result. Boys of the House serve an apprenticeship here and become expert workingmen.

Garments of every description for men and women are made in the tailoring department. Repairing and altering

are also done. In the shoe shop comfortable shoes are made to your order and the most disreputable looking shoe is transformed into a shapely and beautiful foot-covering.

There is the service building and the cherished swimming pool donated by Mr. John McCarthy, where the boys disport themselves for pleasure, health and cleanliness during the summer months. The boys are drilled by an ex-army captain and their supple and erect figures bear testimony to the excellence of this exercise.

Their band renders classical, march and sacred music with astonishing skill. This band is in great demand for parades and various forms of entertainment. They have been called on to play at more events than any other Junior Band in Philadelphia. The band is under the able direction of Mr. Edward J. Maguire, a well-known band-master.

Our latest addition for the welfare of the boys is the Infirmary, a spacious house adjoining the main building. Here the boys are tenderly cared for when sick, by a competent nurse and necessary operations are performed by a staff of experienced doctors.

As we leave through the Main Office door, we catch sight of Father Park and his assistants busily engaged and we are convinced that St. Joseph's House is a very hive of industry.

HOLY GHOST MISSIONARY COLLEGE

The works of the Holy Ghost Fathers in the United States had been proceeding slowly for some twenty years, since their arrival in 1872 the Fathers were becoming better known, new works were undertaken in various parts of the country. Finally, in the late 90's it was evident that our Province had reached maturity. As a sign of this development it was decided to erect an institution for the training of "American" aspirants to our Congregation. Looking for a favorable location, the Fathers came to Cornwells, Pa., then Maud Postoffice, and found the desired spot. Accordingly a plot of ground consisting of 12 acres and two small buildings was purchased. Its location was along the Bristol turnpike, about three miles from Torresdale and seventeen miles from the center of the city. A decree from Rome, dated May 11, 1897, gave the necessary permission for the establishment of a Novitiate for both clerics and lay-brothers. The devoted Archbishop Ryan gave his hearty approval the following July and sent his Co-adjutor Bishop Prendergast to bless the new foundation. On Tuesday September 14, 1897 the Novitiates were officially begun with Father Eigenmann as the Superior and Fathers Richert and O'Gorman as his assistants. Brother Tertullian who had assisted in organizing the first mission in Philadelphia came to assist in this the first major step taken by the young province.

Senior Seminary . . .

The following year, a senior seminary was added to the two Novitiates at Cornwells. This period marked the first profession in the American Province of the Congregation of the Holy Ghost. One of the four original novices later became Monsignor Stadelman, the head of the Holy Childhood Association in the United States. The first Novice Master became, in 1903, Bishop O'Gorman and was given the Vicariate of Sierra Leone in Africa.

In September 1905 another step forward was taken, in the establishment of the Apostolic School or Junior Seminary at Cornwells. This meant that junior and senior seminary as well as clerical and lay novitiate were housed under one roof. As these are four distinct groups, each with its special demands, it was decided to reserve Cornwells for the Junior Seminary and to establish the novitiates and senior seminary elsewhere. This was done in 1906 when in November the first novices and scholastics went to Ferndale, near Norwalk, Conn. This arrangement became permanent and it is from this time that the Junior Seminary dates its separate existence. It did not take long before the quarters became too small for the growing school. Accordingly on July 5, 1908, the corner-stone of a new granite building (the main portion of the present structure) was laid by Archbishop Ryan. This was a time of great jubilation for all, the community as well as friends and visitors. The then Vicar General and Chancellor of the diocese, Rt. Rev. Monsignor Turner delivered the principal address.

Gothic Chapel Added . . .

This evident sign of growth and stability prompted many benefactors to contribute generously toward the erection of a beautiful Gothic chapel to match the new structure. So, less than a year later the Most Rev. Bishop Prendergast solemnly blessed the already completed building and laid the corner-stone for the new college chapel dedicated to the Seven Gifts of the Holy Ghost. This chapel has been canonically designated as the headquarters of the Arch-confraternity of the Holy Ghost.

These quarters were sufficient for the needs of the College until the 1920's when the rest of the present unit of buildings was completed. They now assume a perfect U-shape of granite buildings in a modified Gothic style. The Chapel occupies one arm of the figure while the other is composed of gymnasium and dormitory. Monsignor Whitaker presided and Monsignor Kirlin preached on the occasion of the laying of the corner-stone of this building which also marked the golden jubilee of the Holy Ghost Fathers in America. The entire property at Cornwells now comprises 60 acres.

Chaplaincies and Acknowledgments . . .

In recounting this brief history of Cornwells we cannot pass over the consolation, encouragement and assistance we have received from our tried and true friends. First, we mention the Christian Brothers from the Boys' Industrial School at Eddington, where Holy Ghost Fathers have been chaplains since 1897. Next, Mother Katharine Drexel and her Sisters of the Blessed Sacrament, as well as her sister Mrs. L. D. Morrell of Torresdale. For many years the Fathers have been chaplains for this great benefactress of the College. The average of Philadelphia boys at the Junior Seminary has constantly been 50% or over. The present Superior, Very Rev. James Riley, C.S.Sp., is a Philadelphian as also are six other Fathers on the present faculty. Again, a tribute is due to the parents who have given us their sons.

Last in order, but first in esteem, we hold the Ecclesiastical heads of this Archdiocese, along with the many priests and laity who have always given us the greatest consideration and encouragement in our endeavors at Cornwells, as they have to all Holy Ghost Fathers and their works in the City of Brotherly Love.

As our closing word, let us say a silent prayer for those of the past who have had to bear the burdens of the day and the heats, and whose mortal remains now rest in the little cemetery at Cornwells. After they spent their lives working for the salvation of souls and the advancement of the kingdom of God in the Churches of our Archdiocese, their toil-worn bodies have been laid to final rest, right here in our midst. So Cornwells becomes the Valhalla of the heroic Holy Ghost Fathers who have given their all for the Church in Philadelphia.

* * *

Thus we bring to a close another page in the history of Our Province by raising a toast to those who have labored so zealously and successfully in Philadelphia, and it is the wish of every Holy Ghost Father that the work begun in Philadelphia a half-century ago will continue to prosper as it has in the past.

" . . . And out of the carriage came a ghost clad in flames. Nothing in the shilling paint-box had ever spread such a conflagration of scarlet, (such lakes of lake;) or seemed so splendidly like to incarnadine the multitudinous sea. He came on with all his glowing draperies like a great crimson cloud of sunset, lifting long frail fingers over the crowd in blessing. And then I looked at his face and was startled with a contrast; for his face was dead pale like ivory and very wrinkled and old, fitted together out of naked nerve and bone and sinew; with hollow eyes in shadow; but not ugly; having in every line the ruin of great beauty. The face was so extraordinary that for a moment I even forgot such perfectly scrumptious scarlet clothes."

We passed on; and then my father said, "Do you know who that was? That was Cardinal Manning."

—*Autobiography of G. K. Chesterton.*

* * *

"When all is said and done, Calvinism remains the real nursing-father of the civic industrial capitalism of the middle classes . . . Since the aggressively active ethic inspired by the doctrine of predestination urges the elect to the full development of his God-given powers, and offers him this as a sign by which he may assure himself of his election, work becomes rational and systematic. In breaking down the motive of ease and enjoyment, asceticism lays the foundation of tyranny of work over men . . . production for production's sake is declared to be a commandment of religion."

—*Troeltsch: Protestantism and Progress as quoted in "The Mystical Body of Christ in Modern Times"—Fahey.*

"He that wishes to be always with God, must often pray and read, for when we pray, we ourselves speak to God, but when we read, it is God who speaks to us."

—*St. Augustine.*

* * *

Fathers Hoeger and McGlynn represented the Province at the recent Congress of the Confraternity of Christian Doctrine held at Cincinnati on the days of November 4, 5, 6 and 7.

* * *

CHRISTMAS CATARACT

No force can stop that mighty rush;
It will fall and have its way.
So, too, the torrent of God's love
That falls from Heaven today.

November 14, 1939

Dear Father and Confrere:

Enclosed please find a letter of one of the young Colored Priests of the South. I thought it might prove interesting and be a concrete evidence of the good that has been done in the South for the Colored people and the progress of the work and the forming of a Native Clergy, in the short space of twenty-five years. Yes, it is the Silver Jubilee Year of our entrance into the Colored work of the South.

In 1914, the Church of St. Paul was taken over by the Holy Ghost Fathers. Two years before Bishop Van de Ven invited us into his Diocese of Alexandria, to take charge of St. James' Parish. A Memorial Church, erected by a Priest of Ohio, saying: that this might open for us a way into the Colored work of the South. And so it has turned out. Father Schmodry, R.I.P, had no sooner begun his work in Alexandria, when he was invited to take charge of St. Paul's Lafayette. At that time Lafayette belonged to the Diocese of New Orleans, and a year later he was again asked to begin Holy Ghost Parish in New Orleans.

Progress has been rapid. Lafayette was made a new diocese and Parishes began to be formed in all directions. In 1916, there was only one other work for the Colored in Lafayette, Holy Rosary Institute, founded by Msgr. Keller. St. Paul's had to take care of all the Colored for at least twenty miles around. Anthony Bourges was our help at the house and in the Church. He was one of our Altar boys and many a time he was obliged to conduct us on our errands of mercy in a slow horse and buggy conveyance which sometimes took the entire morning. Now he is Pastor of St. Benedict's Church, in Duson, assisted by another Colored Priest. All the parishes, in all directions, are the results of St. Paul's Church, and the Colored work begun there. Only a few are served by the C.S.Sp., Fathers, the others are cared for by other Priests, many of them Colored.

With God's Blessing the good work will go on.

Sincerely and devotedly, in the Charity of the Holy Ghost, and confidence in the Little Flower,

F. A. Danner, C.S.Sp.

ST. BENEDICT'S CHURCH

DUSON, LOUSIANA

Christmas 1938.

My dear Fr. Danner:

With all my heart, I wish you a Christmas full of the joy and peace of our little Infant Jesus. May He fill your heart with His great love and kindness.

Here in Duson, Fr. Wade and I live. And from here we care for the souls of our people here, in Scott and Ridge, five miles south of Duson. Our people of these parts as you know well are scattered along the country, and speak, for the most part, Creole. That accounts for our preaching French entirely in Scott, where even the small children do not speak nor understand English. This year for the first time, the school board of the parish of Lafayette, opened a one room school. Duson has been more favored. It has been blessed with a school a number of years, with the result that a good number of the people in and around Duson at least understand English.

On the last Sunday of November, Most Rev. Bishop Jeanmard confirmed 104 here and on the following Sunday 97 in Scott. He seemed very well pleased.

Dear Fr. Danner, I am very well and happy in my holy priesthood. Please pray for me that I be a holy priest.

Again wishing you much of the peace and joy of this holy season, I am,

Very sincerely yours in the love of the Little Jesus,

Anthony C. Bourges, S.V.D.

Kilema

Salaams Mingi!!!

Just an innocent way of saying in the ol' thickly coated Swahili tongue—Many greetings. After the long interval, the funny words above are not out of place.

And now my little C. P. A., how are things going with you? In a p c order I hope or else the Mercy Hospital staff are losing their grip and Swartzy has learned to say b as a true labial as in the word "poof." How's the old tummy? Still like a milk churner turning everything sour? It must be a plethora of desk work that make your stomach turn to the tune of the Hungarian Rhapsody. The Blue Danube is more to be preferred so why not try some of Carter's little pills. He is highly recommended out here!

May I ask whether my little war-time note reached you? It was just a short note at the breaking out of the European pimples and it was meant to be just a bit of salve to heal over war-time uncertainties as regards the general distribution of the mails. From all reports the mail must go through even though a quick and ready service cannot be promised. I presume the little note reached you, passed by the Board of Censors. All our mail now is subject to censor so when you write again, don't forget to use your best palmer method. My little note was to acknowledge receipt of and thanks for the healthy check of Mass intentions. It was nothing less than a Providential cheque flying on the wings of good fortune. Just shortly after, due to the war of course, the Propagation Budget for the Missions had to be discontinued and life must be lived on Mass intentions. All of which of course will call for a bit of the ol' Missionary spirit. As ever a bit more grateful then for your generous stroke of the quill. If we can keep pushing on Mass intentions and a few providential gifts we don't mind cutting down on sugar and flour a bit. I'm getting too fat anyway? or should I say all ways?

Now at least the ol' war sort of brought with it a bit of excitement to break up the quiet of our African life. Of course the war cannot but have its effects in all parts of the crazy ol' "woild" of ours but as yet we have felt no drastic results. As regards procuring food and supplies, things go along quite normal. Now if there were such a thing as joy riding in this neck of the bush, then I must say that it would be curtailed down to the "d" on tailed. You go through some red tape to pick up petrol or what the boys call at home Flivver Fluid. The bare necessities of course, and it is quite understood that it can't be burned up on unnecessary and pleasure trips. Recalling those memorable words, "We just gotta cut down." So the ol' war is sort of putting shoulder straps on the Vow of Poverty. Not that the old shoulder straps weren't there before, but the elastic is a bit tougher to bend.

Was telling you about the little house we are building here for a half dozen native Sisters. Just got ol' roof on it before the old dark clouds of these history making days let loose. Sort of a break. Just a few incidentals left to complete the job and we hope to have the addition of native Sisters shortly. Some boys might have called it diddling when I used to piddle around the old bocchi alley and fiddle around the laundry putting a horticultural twist on a sordid landscape. Now out in this part of the woods you just can't call in a crew of nursery men to have them wean a landscape into maturity. You just do it yourself. The natives aren't much on that stuff for the only landscape they have is what old Mother Nature whittles out for them, and even Mother Nature doesn't always promise a nice level spot on which to build. Being on the side of the mountain there's an up and a down (or else I'm losing my grip) and it's our task these days to take up and put it down. In short, the ol' rakes, shovels, Jembes (native digging utensils) etc., are out these days and doing a bit of landscaping around the New Convent. I perhaps put my foot into it long ago by showing a propensity towards the above P.W.A. coat-of-arms. Having been put in charge of the landscaping (all others having declined ungrudgingly), the little Hershey bars of mine are melting in their wrappers. We go out every afternoon with a little crew and peg away at the banks of dirt and to date we're circling the house with an ease comparable only to the circling powers of a hungry chicken hawk. And brother, that's circling! We have built a cute little package in cement blocks with a corrugated iron roof. The native carpenters made the doors and window frames, etc., just as slick as the Norwalk Lumber Co. would chisel them out. I'd perhaps floor you if I gave an estimate of the inexpensive three room bungalow. Labor of course is not so expensive. We made our own blocks of cement, got the sand from the

river, the female element of the mountain carting the sand on their heads according to the good ol' native custom. The wood, what little is used in the house was bought from the natives who cut down the trees in the forest just above us. Cement is an item but in these days of growing industrialism, it is not impossible to get. Our next little project is putting up a kitchen where the Sisters can cook the food for the boys. Up to date, we make apologies for the set-up the boys have for cooking their food. But it's the way we found it and tradition is almost a fettish until you get the where-with to break tradition. The boys' kitchen is nothing short of an open-on-all-sides affair where the cooks have about as much privacy as Pop has cooking the family hot dogs at a basket picnic in North Park. Just a fireplace built of stones and an old roof over it.

It is subject of course to all weather conditions, rain, heat, and it is not immuned to the multiplicity of variety and kind of bugs and insects which Noah must have given a command to wing their way towards Africa. Do we have them! At home a hyper-sensitive soul would break a fire alarm box if they found a lizard crawling up and down the wall but out here you consider the crawler as more or less a friend. He is just one of Nature's birth controllers among the insect kingdom which has a long reign, breeding and basking in the eternal sunshine. They do mop up a lot of potential mamas and papas and they do make life a little less bugier. But getting back into our kitchen, we do mean to put up something substantial even though our motto will have to be—make haste slowly.

To take precaution against food shortage in case of a protracted war, we will close up the old school books a month early. It looks as though the Summer holidays will be plenty long for the boys back in the family huts. The past crop of Maize and beans was fair and middling but there'll be a big dent in the boys' bill of fare if we continue school till the end of November. So, looking ahead into the new school year in terms of sufficient food till the next harvest season, it was deemed necessary to close up a month ahead of time. So, we will be pushing on to class till the end of October instead of till the end of November. It just breaks my heart! You know such an arrangement would. With the ol' sol having passed over the equator last week and due to reach our three degrees below the belt in a few weeks time, the shortening of anything would be a break. The old sun is in its Zenith now and around noon you look in vain to see yourself casting a shadow. The old rays pop down in a straight line and you could get a part in your hair (mine, I mean) if you flourished your head without a sun helmet on it. And to think you will soon be digging into your trunk for the ear mufflers. But the world must go round.

I'm just amusing myself with an old victrola and some of the old time records. Do you remember the song, "I'll be with you in Apple Blossom Time." There's no name on the victrola and were I to hang a name on it, it wouldn't be a christian name for it is not the least bit charitable. Gosh knows, when it is playing, you have to have a powerful imagination. It's a good substitute for what philosophy calls "nihil."

Just a few weeks ago we were called upon to do a bit of the pioneering spirit but the event never materialized. About ten of us were destined to plant a farewell kiss on good ol' Kilimanjaro and hit out on the old trail. The breaking out of the war was prefaced with a possible shitting of personnel in the territory. Territory is mandated, you know. We were to substitute for just double the number of Benedictines who were to come up to us from the extreme southern part of the territory. It was a thousand mile safari by Lorry, or more unpleasantly speaking, by truck. We had our trunks all packed and expected the Fathers at any time. But the thing didn't pan out. We waited and waited and no one showed up. That was two weeks ago and now we have given up hope; but we haven't been advised either way. At all events, I've unpacked my trunks and whether or not any of the other lads still have hopes of taking the thousand mile safari, I don't know.

It was quite a serious matter in the beginning, but the good ol' American spirit has turned the thing into more or less a joke and here at the Seminary, we wrote a little theme song about it. Its title is "It's a long way to Perimiho." Despite being deprived of the romance of the new country and new peoples, the failure of the proposal sort of pleased me. By a sort of a sixth sense, I sort of felt every bump in the road over that thousand miles of African highway. There's no doubting it would have been a bit hard on one's contour riding a thousand miles in a possibly old truck. But that "Let's Go" spirit of Gavan T. Duffy might be a reality in the future. We don't know.

And now, what would you say if I told you we had a slight earthquake a few days ago. You know this mountain of ours rumbles every once in awhile. Old Man Kibo can't move around anymore without his joints creaking. The "earth quack" a few days ago was just a slight tremor, a quiver just like you get when teasing a bowl of Jello. Nothing compared to the one a few years ago (I am to understand) at the time Fr. "Sax" Rhomer died here at the Seminary. Ol' Man Kibo gave the pioneer of the Missions a grand salute so they all say. The wall clock gained five minutes or something!

Another grand old man of the Mountain passed away just a little over a week ago. Brother Cere, a living example that Africa kills no one unless you let it. After 52 years in Africa, he folded up his earthly existence like a true Brother. Working to the very end, he exemplified that real Brotherhood psychology namely, work along simply and quietly to the very last days of life and then pass away just as simply and quietly. A real landmark of Kilimanjaro was Brother Cere. Many of the native carpenters here owe their success to his tutelage. He was loved by the people and he had a generous smile for all. Just a few weeks ago he put a roof on a fine little stone church at Mengwe, an out-Mission of the Rombo Compound. Literally, he died "with his boots on," for he passed away quite suddenly on Sunday afternoon of September 17th. From the little porch outside his room, he simply walked into his room, lay on his humble little cot and died. A Sister from the Mission hospital was with him and a Father from the Mission gave him the last rites. The other Fathers were in Benediction at the time and the news went as a sudden shock over the Mountain. He was buried in the Mission cemetery next morning midst a grand procession of the Mission children and the turning out of a full congregation of the Wachagga whom he loved and who loved him.

The mail goes in to Moshi in the morning! Could I close abruptly with intentions of getting this news on to you immediately. As always, things are going along quite smoothly and our next interruption will perhaps be the arrival of the '39 contingent to African shores. We await them anxiously but have no news of their possibility of coming. Is our Bishop still with you?

With personal warm wishes, renewed thanks and a kind remembrance to the peres and THE BOYS, I'll toddle away from this old iron horse of mine and wait for the next ploughing session.

In his Encyclical Letter "Sertum Laetitiae" to the Hierarchy in the United States, our Holy Father, Pope Pius XII writes the following: "We confess that we feel a special paternal affection, which is certainly inspired by Heaven, for the Negro people dwelling among you; for in the field of religion and education we know they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare."

Writing in the "Report of the American Board of Catholic Missions" His Excellency Bishop Desmond, D.D., states that in the Diocese of Alexandria "the major part of the work among the colored is carried on by the Holy Ghost Fathers. Five years ago there were five of these good men in the diocese. Today there are eleven . . . In Shreveport, Father Cassidy improved his church for the colored and we paid him $700.00 on what otherwise might have been a bad debt by his congregation."

About the Diocese of Oklahoma-Tulsa, Rt. Rev. Msgr. A. F. Monnot has this to say: "The most marked mission work in the Diocese is that of the Colored. The work in Tulsa has received national recognition. The work of making colored converts has not slacked in the least, over past years. How one zealous priest can make so many converts is incredible, to most anyone who is not a witness. Father Bradley, C.S.Sp., has made so many hundreds of converts that he is in crying need of assistance. His congregation has not been able to supply that needed help, for the spiritual ministrations of his now large parish."

The Holy Ghost Prayer Book containing prayers and devotions to the Holy Ghost compiled by Reverend Frederick T. Hoeger, C.S.Sp., and published by the Catholic Book Publishing Company, is the first of its kind to be presented to the public, grouping, as it does, in one neat volume, all the prayers so little known to that Blessed Spirit still less known in our day and age when the Mystical Body of Christ is preached more and more, and of which He is the living soul and animator.

In it are contained, among many other valuable instructions, appropriate prayers for a Novena to the Holy Ghost. This Novena having been made by the Apostles before Pentecost ranks first in the devotional life of the Church. In its pages will be found the beautiful Encyclical of Pope Leo XIII., "Dividum Illud," for inspiring and promoting devotion to the Holy Ghost together with a practical commentary by the author. A large section of the book is dedicated to the Archconfraternity of the Holy Ghost with prayers to be recited by its members.

The Introduction has been written by no less a distinguished author and lecturer on the Spiritual Life than Reverend Edward Leen, C.S.Sp., M.A., S.T.D., who says: "The Passion generated the exhaustless reservoirs of the divine power. The Holy Spirit engineers the connections between these reservoirs and the soul of man . . . Temporal affairs are of interest to the Holy Ghost as well as eternal affairs, for the former prepare for the latter. The temporal furnishes men with the threads out of which the eternal is woven. The Holy Spirit presides at the loom. He sends the shuttle of divine grace through the Christian's doings and sufferings, weaving them into a divine pattern . . . We are wise when we turn to the Holy Ghost in all the issues of life, temporal as well as spiritual. Our recourse to Him should not be occasional and particular: it should be continual and in regard of all necessities. Father Hoeger in this valuable book of prayers has shown the Christian how to exercise this universal appeal to the Holy Spirit, by providing a prayer for almost every eventuality. May his book serve to impart a tender devotion to the Holy Ghost, and give its readers to understand how intimate is the role played by the Holy Spirit in all the concerns of the Christian's life."

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